The Pastor

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EDITORIAL

To Witness and Suffer

N SUFFERING there is fellowship that transcends found in most of the social relationships men know. s is one reason suffering has meaning in the context of istian faith. The saying, "misery loves company," ains more fact than fiction; for the presence of ther who understands can change the whole outlook he one who is undergoing stress and pain. It can re- m the social ties from which a person's suffering has porarily isolated him. We know this is not a hopeless ld because of the feeling of sympathy that can be ked in one human being for others. Shakespeare illus- es this when he has King Lear, as he enters a hovel dur- a storm, to say:

r naked wretches, wheresoe'er you are,
t bide the pelting of this pitiless storm,
v shall your houseless heads and unfed sides,
ır loop'd and window'd raggedness, defend you
m seasons such as these? O! I have ta'en
little care of this. Take physic, pomp;
ose thyself to feel what wretches feel,
t thou mayst shake the superflux to them,
l show the heavens more just.

uffering is always considered evil, and we always ggle to escape it. Our attitude toward it determines ther or not this evil can be transformed into good. n helps us to discover that we belong to Someone ger than our puny selves.

n this discovery we find that God suffers too. The wledge that He suffers with us, in us, and for us works our healing. The fact of Christ's suffering on the ss—and our faith that he overcomes it—works for our emption from suffering and sin. In the cross man finds t God has descended into his hell, and that He has ed him up.

n suffering with others, the individual churchman can netimes make his greatest witness to his Christian h. On World-Wide Communion Sunday (Oct. 7) Chris- n congregations will join in a communion around the rld. Methodists will have the opportunity to share in a lowship of Suffering and Service by contributing to support of the chaplaincy and relief agencies. This of World-Wide Communion will remind us of at st four ways in which the members of our congrega- ns can witness and suffer.

There are still displaced persons to be re-established in nan society. We must ask ourselves: "Is the plight of the displaced person no concern of mine?" And there is but one Christian answer.

More ministers are returning to the military chaplaincy, and still others are needed. The chaplain is a representative of Christ and His Church to men in the dugout, the cell block, and the hospital bed. Though we may abhor the fact of war, it is a fact we cannot overcome by turning our backs. If we are to subdue the warring nature of man, the church must be on hand to make its witness wherever men live—in the battlefield and the prison yard as well as in the factory and the home.

Closely related is the work of camp activities. As more camps for military training are reopened across our nation, we will find more boys leaving a familiar pattern of life to walk the streets of some strange town. Here, too, the church can step in to make its witness by providing a ministry of worship and counseling and wholesome recreation in a church environment for boys away from home.

A vast and long-continuing need to be faced in our time is that of overseas relief. Started in 1940—during the prelude to World War II—our overseas relief agency faces a task that has been growing bigger all the time.

A person cannot really love his fellow man unless he is willing in some way to suffer with him. We must teach our churchmen to show concern for all sufferers in these tragic times. The inevitable question that comes before us is: "What can I do?" Obviously we can give. A contribution to the Fellowship of Suffering and Service that calls for a sacrifice will not only help the sufferer, but it will also mean much to the giver.

We can learn. (There are ways of avoiding a guilt complex about the suffering of others by simply ignoring it.) If the churchman is willing to learn of the suffering of others, his conscience will be pricked into action. We can suffer nobly when suffering comes to us. Scarcely a person in any congregation is without some serious problem that may cause great suffering. If pastors can help these persons to suffer nobly, they can be an inspiration to other sufferers. Finally—and most important—we can pray. The greatest medium of human fellowship and divine healing for man is prayer. Pastors must teach their people to pray, as in corporate worship and in private devotions.

It is the purpose of God that creatures shall overcome their sin and their suffering. In so far as a sufferer shares in this purpose, he becomes a creative fellow worker with the Father. The Fellowship of Suffering and Service allows us to share our sorrows as well as our joys, and in this to respond to the redemptive work of God.—*N. S. C.*

We Must Formul

Have modern Christians, in trying to be easygoing and "tolerant," slurred over some of the central convictions of faith? "Christianity *is* something; it is *not* a multitude of other things," asserts this pastor. He serves Christ (Methodist) Church, Norwalk, Calif.

A RECENT magazine article by Howard Whitman entitled "A Reporter in Search of God" (*Colliers*, Mar. 31, 1951) suggests that people all over America are again turning to religion in search of the answer to the world's ills. Says Reporter Whitman: "People are not merely quaking; they are searching." This search seems to me to pose an urgent problem for the church: Can the church as it stands today help these people find a vital, working relationship to God as he is known in the Christ whom the church knows to be the only answer?

If this problem expresses itself more profoundly as a basic battle of ideologies (which to Christian faith is not a mere abstraction but as serious as existence), then it would appear that there is an urgent need for Protestantism to formulate its faith in a fashion that can be propagated thoroughly and enthusiastically. This must be done so that it is seen to be relevant to the issues at stake in man's existence today, and so that it is accessible to these multitudes of searching laymen whose return to religion may be the church's last chance for a long, long time.

Liberal theology, together with the manifest good that it wrought (the liberal "attitude" is an essential part of any honest and intelligent appraisal of life), bequeathed to us a "doctrine" which to countless Protestants comes first in importance: the doctrine of tolerance. Tolerance has come to mean, unconsciously to many laymen, that if two contradictory religious points of view are held by persons equally sincere, both points of view must be considered Christian. This is frequently described as "the Christian spirit." Yet here is a comparatively intolerant passage from the New Testament, the book from which Christian faith derives both its name and content: *I am amazed that you have so quickly transferred your allegiance from Him Who called you in the grace of Christ to another "gospel"! Not, of course that it is or ever could be another gospel, but there are obviously men who are upsetting your faith with a travesty of the Gospel of Christ. Yet I say that if I, or an angel from heaven, were to preach to you any other Gospel than the one you have heard, may he be damned!* [1] (Gal. 1: 6-9)

Many laymen have come to believe that tolerance is part of the implication of the "priesthood of all believers" (each man having the right to believe anything he prefers, and still call it "Christian"). Our youth are often told that it is good for them to find a "faith of their own" (which would be quite true if it meant that each man must make the Christian faith a matter of his own personal appropriation) by trying to reconcile conflicting points of view of successive ministers. Those who have had the "advantage" of advanced education continue to be baffled, not to say amazed, at the multiplicity of mutually exclusive concepts that find equal welcome in "official" Christend

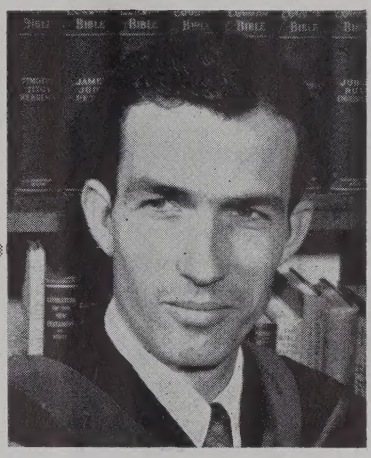
This situation is due, of course the Protestant dilemma: we have objective norm by which to mea individual opinion and, as in poli religion is a field fertile with o ions! So we must be tolerant, bec we sense the dilemma of our rela knowledge. But we do have no We have the "principle of coheren the "history of universal religi various brands of "philosoph idealism," the "cosmic proce "pragmatism," "scientism," "bib literalism," and many others. Su every minister is aware of the e ing confusion in the minds of m of his laymen. As long as this di ma exists, it will be difficult to Christianity seriously without it ing vitiated.

Protestantism could never end an "objective" norm that resem Roman authoritarianism or a bib literalism, both of which ignore human limitations of the bib writers. We could never surrender right and responsibility to resea to question, to have free discus and criticism, to revise creedal mulations. But we must achiev working statement of faith that be at once normative and flex authoritative (with the weight scholarly judgment) yet consta subject to scrutiny and revision consensus of Christian scholars

Christian faith *is* something; *not* a multitude of other things. T are subjective elements in it, course, related to the general p esses of religion in human life. there is a distinctiveness and ob tivity about God's deeds here witnessed to in the Bible) which measure of thinking can change. denominational and theological p must not stand in the way of mak this indisputably clear to our pe

[1] From *Letters to Young Churches*, by J. B. Phillips, Macmillan Co., 1950.

ır Faith



By ROBERT E. SANDERS

e blinding smoke of the ideolog-
battle the church's troops cry
or clear directions.

e needed formulation of our
must be something other than
nt denominational statements
ıgh these would be involved in
acceptable norm). It must be
thing more than a statement in
ɔuncil constitution" with which
church leaders are sufficiently
iar. It must be popularized and
ıst be propagated as militantly as
ɔeting secular creeds. And it
be the working premise of all
ɔocial programs of gospel appli-
n.

example of the confusion we
quickly overcome came across
lesk recently:

he ultimate reality of greatest
ficance to man in the world we
is *the creative and integrative*
r in the cosmic process itself . . .
act that *universal being* is inte-
ve *guarantees* that our attempt
ake things hang together in some
ingful way . . . will not be wholly
ain, *because it is in harmony*
the nature of things. This is the
ce of our faith in God. . . .
od, then, is not to be set over
ıst nature: God *is* the creative
rliness of nature, physical, men-
nd spiritual."

Iot to fear life but *to trust it, be-*
e of its very nature . . . this is
ın living on its most secure,
fying and significant level. And
is what we mean when we say,
elieve in God.'" (Italics are
.)

rely God cannot be so blithely
ified with the "cosmic process"
h the Christian faith has always
he creates! These statements are
through with pantheism and they
to that extent, un-Christian—
confusing implications for lay-
men trying to find fellowship with God (when these ideas are broken down into lay terminology).

Christian faith, deriving from the Bible, never confuses God with the processes he creates and works "within." The "how-ness" of God's immanence is necessarily beyond our ken. Christian faith witnesses to the fact of God's activity within the created orders of existence without identifying God with any part of those orders. In Christian faith, fellowship is an "ultimate relationship," which must mean that man has being that is distinct from God's, and that there is no universal being that embraces "all."

In Christian faith God is a "Person" (the Bible consistently personalizes God) who creates a cosmic process in which there are discrete levels of being with permanent significant differences between them. Thus, man has a "real" life of his own (which reality exists only in relation). Moreover, the fact of God's transcendence over the cosmic process gives man a real hope that the limitations and privations of that process can one day be overcome. Eternal life is something other than another aspect of cosmic process.

There is, likewise, in these statements quoted, a failure to recognize the presence and significance of radical evil (sin) in the "nature of things." The reputed harmony of "reality" is an obvious illusion. That fact is precisely what calls for the special action of God in Christ. In Christian faith redemption from sin through Christ is central and has always been central.

It is apparent that both biblical and theological scholars have moved much closer together on central matters. Indeed, it appears that this has happened largely because of a return to the "objective" study of the gospel (objective only in the sense of trying to ascertain the conditions under which the gospel message is really heard). Thus a greater possibility of a *Christian* norm.

Such things as the seriousness of sin (rather than just individual or particular sins); the difference between Greek and Hebrew thought orientations; the lordship of Christ in his uniqueness; the Bible as special revelation; the "objective" element in the atonement; and the relevance of eschatology have contributed to this return.

I believe that all this creates the possibility of a working formulation of Protestant belief. From it there should be gleaned for the church a "marching song" that sounds the main themes of the eternal Gospel of our Lord Jesus Christ.

Such truths, clearly and simply stated and increasingly understood and related, would help people who are searching for God and for the meaning of their lives through the church. Such a formulated faith—one in which the eternal significance of God's mighty deeds in Christ is re-stated in words easily understood—would help overthrow secular assumptions and value standards (unconscious as these may be for most laymen) and make Christian truth the inescapable alternative.

Either what man believes makes a crucial difference in this hour, or beliefs never make any difference. Men are searching. The church possesses the answer. Let us formulate our faith and make it available.

Letter from a British Pastor

By JOHN BISHOP

FROM May to September Britain is *en fete:* not London alone, but the whole of the British Isles. Festivals of art, special shows, and traveling exhibitions will all combine to make this a memorable year, not merely for tourists but also for ourselves.

The churches have made preparations to call the attention of our people to the things of the spirit. The Festival itself started with a service in St. Paul's Cathedral. The centre of the churches programme is the Festival Church of St. John's, Waterloo Road. This was built to commemorate the victory of Waterloo and has recently been restored after bombing. There are daily services, and choirs of many churches sing Evensong each day.

"Monday Night at Eight" is to be run by the missionary societies. On Wednesday evenings there are lectures on such subjects as "Religious Drama," "Spiritual Healing," and "The New Translation of the Bible." Tuesday and Friday evenings are allotted to free-church services. Eleven Methodist preachers, including W. E. Sangster, Donald O. Soper, and Leslie F. Church, are to preach, with London ministers conducting the service and their choirs leading the singing. Twenty-four Methodist preachers take part in the daily midday services.

AT THE END of May 700 laymen accepted the invitation of the president of the Methodist Conference to meet in London to consider the implications of "The Church and the Christian in the Welfare State." There had been careful study beforehand in local groups of a questionnaire prepared by the president. These were informal gatherings where, under wise leadership, men opened mind and heart to one another about our common life in Britain today. Never before had the leader of a great Christian church called together so large and representative a body of its laymen to consider acute and divisive questions of their social life in the light of Christian faith and fellowship.

Dr. Sangster said: "Those who tell the church to keep out of politics might just as well tell us to keep out of life. The teaching of Christ is social as well as individual. We do not intend to keep out of politics. We intend to get more and more into them." There were four major speeches upon which the delegates' thinking and discussion in the subsequent group meetings were based. These were given by Mr. George Tomlinson, minister of education, who is a local Methodist preacher, Viscount Hailsham, Mr. Anthony Eden, and Mr. Hopkin Morris, K. C. The conference was divided into thirty-two groups to study and report on many questions. A leading question was: "Are the aims of the Welfare State ones which Christians should endorse?" The general opinion was that the Welfare State had evolved out of Christian witness against the evils of economic poverty, squalor, and disease.

There were representatives of the professions, the world of commerce, and the great industries, of differing classes and political outlook, but they were united by a common faith. Was the conference worth while? "Assuredly," said one, "when you can see a man from Lloyds standing shoulder to shoulder with an ex-communist trade-union leader in a dedication of citizenship to Christ." "Terrific in its possibilities" was the judgment of a leader in journalism. "You've got to go on with this. You are pioneering for all the churches." Already there is talk of the possibility of an annual conference of Methodist laymen on social issues.

The conference leaders have sent out a message to the people of Methodism which found unanimous acceptance in the closing plenary session. It is worth quoting in full.

"From our consideration of the problems of the Welfare State in the light of Christian faith, we go h to the places from whence we cam

"1. Dedicated anew to God and service.

"2. With a sharper sense of so responsibility.

"3. More deeply convinced of truth and relevance of Christian f to common life.

"4. Fairly determined to uphold State in local and national gov ment insofar as it provides the ditions of the good life, but on gu when it exceeds its limit or impe man's inner liberty.

"5. Conscious that we can achieve the good life within our land if we do not seek to promot among all nations."

Prime Minister Attlee recently veiled a tablet fixed to one of entrances to the Central Hall, W minster, that bears this inscript "To the glory of God and in pra for peace on earth this tablet c memorates the first meeting of General Assembly of the United tions in the Methodist Central H Westminster, January 10—Febru 14, 1946."

THERE is a greater concern am the churches than ever before in history to prevent another world and establish world peace. Our Methodist Conference, while asso ing itself with the statements mad the World and the British Counci Churches, has recorded its own ju ment that "the present juncture in world situation calls for a rene attempt to break the deadlock in ternational affairs which is divi the world into two opposing can and to bring about new underst ing between East and West whic the basic issue."

Meanwhile, what can the ordin Christian do? Keep calm, cool he is one thing. Study the facts form judgments patiently, is anot Restrain anger and feelings of h Where possible, offer ministries love and friendship and relief strangers, especially to those in ne and above all, continue instant prayer.

(The author is a Methodist pa His address is 29 Heath Road, St port, Cheshire, England.

lants on the secular

MINISTER, in his sermon, king about the college education his three children, said that he anticipating the cost to be 000, or $13,000 each. This is in- l different from pioneer days n a whole college career was pos- e for less than $1,000. Herbert ver, in recalling his college days Stanford (*Colliers*, February 17, 1), relates how with a small cap- (about $800) he began his four- quest. Assuming that it was up im to make his way through, he himself toward doing it. No doubt h of Hoover's social and political osophy grows out of the fact that ever learned to depend upon gov- nent or outside agencies to help eve his ends.

erea College in Kentucky makes ible a first-class college educa- , including tuition and room and rd for about $300. The institution bines a work program with its demic work; and each student enrols has to to do some work ntial to the operation of the school *School and Society*, April 21, 1).

ruce Barton, well-known publi- says his year at Berea was the t fruitful of his college experi- e. He was assigned to work in the t shop, and there he came to "feel nome in the place where public nion is made." Any way consid- l, education is worth its cost if dents can be made aware of the sibility of influencing public opin- constructively.

RESIDENT Truman's dislike for alled modern art has been ex- ssed on several occasions. Re- dly (*Time*, May 21, 1951) he ke of the "daubs they call art e days . . ." Julius Bixler, presi- t of Colby College, speaking ng the same line, insists that if modern artist "withdraws to the y adjustments of his private world emerges only to paint a picture of dyspeptic complaint let us tell also that until he has a message which others are interested his rk is not art, and that he cannot communicate a message [in art] unless he is willing to meet the tests of rational insight."

DONALD Powell Wilson's *My Six Convicts* (Rinehart & Co.) contains in addition to the sordid story of his three years in Fort Leavenworth some interesting sidelights on crime and punishment. He contends that punishment has not proved a deterrent to crime. As the number and severity of punishments decline, lawlessness decreases. For instance, in England in 1780 there were 240 offenses punishable by death; in 1885 there were 3. That year England's jail load was 9,000 or one-sixth of the load when punishments were severe. "England now has the lightest and shortest sentences and the fewest crimes of any major civilized nation."

Wilson holds that this nation has used officials and guards in its prisons who are more depraved than the victims. "It is almost axiomatic to say that a man becomes a criminal not by his first offense but by his first imprisonment." Society, he says, by its prison practices shows more interest in an animalistic revenge for crime than a solution to the problem.

In the catalogue of crime there are only a small number of serious crimes—some estimate them at 3 per cent. There are upwards toward 2,000,000 state, municipal, and federal laws and ordinances. If a criminal is anyone who commits a criminal act, then the "average citizen in one American city, considering himself entirely law-abiding would unwittingly break sufficient laws to spend 1,825 years in prison and accumulate fines in excess of $2,085,919.55, within one year of orderly living." The convicts' concept of society's concept of a criminal, Wilson reports, is that a criminal is one who got caught. The trick is not to get caught. Crime, this view sets forth, is not a moral offense but a legal caprice.

A dip into this book reveals the complexity of our society and the dangers it bodes when the moral streams that feed it are muddy. One need not be surprised at any sort of scandal breaking out if law violations are permissible just so long as the person is not caught. There is no substitute for religious training in the making of a good citizen. And let us not forget that religion is taught by example as well as by precept.

THE Senate investigation of crime in the United States shows what happens when the moral streams of a nation become polluted. Through the blessing of organized religion gambling has been condoned and in some states legalized. *Time* (April 9) cites two resolutions on gambling passed by respective church bodies, one by the National Council of Churches of Christ in America denouncing it as a social malady and charging the so-called "innocent" forms with weakening the moral fiber of the individual.

The other, the American Catholic Philosophical Association, temporized and said that "gambling is not in itself immoral . . ." The position of the Roman Catholic church on basic moral issues differs from the traditional Protestant view. The Protestant position has been allied by the Catholic apologists with Puritanism, Blue Sky laws, prohibition, and anti-bingo campaigns.

The Kefauver committee shows that lawlessness has germinated and developed in those centers where Protestant teachings are least influential. (Prominent gamblers mentioned in *Time* [March 12] included such names as Costello, Polizzi, McGinty, Luciano—all suggesting a Catholic culture.) The elimination of moral education from public education on the charge that it is sectarian has cut American moral moorings. The gambling rackets found in Roman Catholic countries stand ready to move in as soon as Protestant antipathies can be discredited and gambling legalized. Mr. O'Dwyer and his like promise to cleanse the stream by making immorality legal. This is Frank Costello's suggestion, too. The Protestant answer is: Make America law-abiding by making it morally literate.—***John O. Gross.***

(Executive secretary of the Division of Educational Institutions, Methodist Board of Education.)

theology

By NELS F. S. FERRE

The Need for a Post-Critical Faith

The church viewed as continuing the incarnation in history is presented here as one of the needed emphases in contemporary Protestant preaching. The author is professor of Philosophical Theology, Vanderbilt University School of Religion, Nashville, Tenn.

IN THE last issue we discussed what it means to have passed from a pre-critical through a critical to a post-critical Christian faith. We stressed that post-critical Protestantism has recovered, beyond the honesty of competent criticism, the childlike faith in God's love which issues in creative and co-operative living and civilization, and that such a faith has at least three essential emphases: God is before the world; God is with the world; and God is beyond the world. We found also that the God who is before the world can be known only through the God who is with the world, namely, in Christ. The incarnation is ever the foundation of the Christian faith. Yet God is now present especially through the Holy Spirit, through the Lord who is the Spirit. The Holy Spirit is the main agent in the history of the people of God.

God is with the world, moreover, not only in Christ and in the Holy Spirit; he is also with the world in his church. Post-critical Protestantism needs to become post-Protestant in the sense that it stops protesting against or neglecting a strong doctrine of the Christian Church. There can be no higher doctrine of the church than that of the New Testament, which declares it to be the fulness of him who filleth all in all, the ground and pillar of truth, the keeper of the keys and the forgiver of sins, against which the very gates of hell cannot prevail when it is faithful to its Lord.

God is present with the world through his church in at least three different ways: as the extension of the incarnation as the primary organ of revelation; and as the anticipation and extending edge of the kingdom. Christ is never known to be present in the world except by the church, though he is in the world and comes to his own, the world knows him not and receives him not. But to those who believe on his name and who have his spirit he gives the power to become sons of God.

Wherever Christ is in human history the church is invariably present; and wherever the church is present there Christ must be. The church as the extension of the incarnation also involves its being the extension of the atonement and of the resurrection, for the incarnation without them lacks meaning and fulfilment.

The incarnation is no coming of a vague substance, but the living of a complete life; it is no metaphysical manipulation whereby some immortal essence inhabits mortal essence, but is, rather, an existential enactment whereby the purpose of God is conclusively revealed, empowered, and potentially fulfilled by means of a living, suffering, and risen Lord, revealing our sin and assuming its guilt, fulfilling the law and demolishing its claim to be a way of salvation, and accepting and slaying death, both of the spirit and of the body.

The church as the body of the Lord, the organic continuum of salvation in history thus continues the incarnation in all its enactments, thereby becoming the supreme eschatological event of history whereby time is understood in the light of eternity, as such weighed and found ing, and subordinated to a new whereby it is redeemed and creative. Thus only by the c does Christ become whole in hi Post-critical Protestantism wil cept this essential Christian emp of the Godhood of the const element of the church. The inner ity of the church is the Holy Spi the dynamic extension of the fu carnation.

God is also present with the in the church as the organ of r tion in the sense that the church the church alone, is the concret bodiment of the eternal purpo God in Christ. In the fulness o God chose to reveal through church his manifold wisdom, n his Eternal Purpose to effect tian fellowship. No solitary can reveal the church. If the person of Jesus corresponds i tory to the unity of God befor beyond the world, the fellowsh the church alone can reveal th Godhood of the trinity, of the who is in himself no irrespo self-love but from all eternity relationally as the God of love, n the single person alone, nor th lowship alone thus being able veal the fulness of God.

The revelation that came th Jesus could not be conclusive through the church and the re tion cannot now be concluded through the church. The Bible needed blueprint for this fello defining its structural and func stabilities and operations, bu church alone is the final reve within its own being of the E Purpose. The church is the pr

[1] This article is a part of Nels Ferré's contribution to *Room for Improvement—Next Steps for Protestants,* a book edited by David W. Soper and carrying other contributions. It is scheduled to be published soon from the Cloister Press (Wilcox & Follett).

n of revelation. Only with the
ch can come the fulness of time
can time at last be made fully by
ity.

or the church anticipates the king-
of God and is the means of its
nsion. Most of the church so far
become the kingdom; the church
ever, for the most part, if it is
ce to its own being, as the com-
ion of saints. The church lives
for the most part with God be-
l the world, inasmuch as the
ter part of its fellowship is al-
y in heaven. The earthly church
rgely an earnest of the kingdom,
reshadowing and a foretaste of
is to be; here we live in some
ng but in more hoping. This is
in that the church as the ex-
ing edge of the kingdom is ever
cally eschatological in the sense
under God it faces the future.

ll the church in heaven and on
waits, whether with groanings
mpatience before the throne of
or with a joy set before it, for
declaring of the sons of God and
the redemption even of nature
its imposed bondage. The
dy prayer of the faithful church
er: Come quickly, Lord Jesus.

his expecting is basic to us,
God is not only before the
d because he is thus with the
d, but he is, moreover, primarily
nd the world. Though God as
is ever who he is, so that his
g is basic to all becoming, with
nevertheless, becoming is ever
ary. God's being beyond the
d does not mean merely that, as
as before it, he will remain after

it. It means, rather, that his Purpose to create a perfect fellowship of love abides eternally, and that most of our lives are to be lived beyond this world, where God mostly is.

We shall be with him as he is and where he is. In our small way, we think of history as confined to our earthly existence, to us as individuals or as a race. But history is mostly God's story with us and not our own story as we now can know it. We are pilgrims of both the narrow and the long way, which by being with God is yet the most satisfying and time-conquering. For the true pilgrim has his heart in heaven and his time is always being fulfilled by eternity. No personal or cosmic karma oppresses him. On his pilgrimage he overflows with joy in all his afflictions, and yet he knows that ear has not heard nor eye seen what shall become of those who love the Lord. No one, of course, can spell out the wonders of God's final ways with us, but as surely as God is, and as surely as there is an Eternal Purpose, so surely are the mercies of God beyond this earthly span of years.

That God is before and with the world has lost meaning and power because we have not felt the personal power of immortal life. The power of an endless life is a great need of emphasis for Protestant preaching. The disciples must still go around announcing the glad news that Christ is risen from the dead and that we shall all rise with him. When faith in this glad tiding flickers and fails, God can no longer be truly and fully believed to be with and before the world. If this life is all there is, there is no Christian God and there is no Eternal Purpose in the sense of the sovereign love of God for man.

Apart from life after physical death, the Christian faith is wishful thinking, the shrinking from our mortality. If so, death must, indeed, be a taboo topic among people who want to snatch some happiness out of this vanishing existence. The Christian faith, however, stands or falls with its doctrine of Christ, that God is sovereign love, creator, controller and completer of history—a doctrine that has no full meaning and power except against the background of an undiluted supernaturalism. For meaning and power are futile for faith and life, for critical thought and for decisive existence, unless the lines which, here begun, telling of a life beyond death, are in fact the actual and full truth that they purport to be. Make no mistake about it: post-critical Protestantism must take practically the power of an endless life, or perish.

This does not mean, naturally, that quantity of life must be stressed before quality. In God both are full. In the Christian faith they cannot be separated. Apart from the quality of life, which God is and gives, we can in no wise affirm the extension of quantity beyond death; but likewise unless this quantity is forthcoming, we can in no wise believe legitimately that God is and gives this quality of life. When quantity is made supreme, the quality of life and its implications are forgotten, and some primitive, sub-Christian dualism is espoused as eschatologically adequate. When quality is made supreme, eternal life is reduced to some aspect of time, the sovereignty of God over the quantity of time and the involvement of God's purpose in the final fulfilment of time within his love being consequently glossed over or dismissed.

Both in quality and in quantity eternal life, moreover, begins now. God is ever present and seeking. The life in God's love is a contemporary option and demand. Salvation is not definable as a state after death. Salvation is an ever open relation with, and in, God. We can even now become sons of the resurrection. Since we are already risen with Christ, we set our hearts on things above. Though faith is the substance of things hoped for and the evidence of things not seen, though even love, for that matter, is more eschatological than existential, nevertheless, unless now we have the spirit of Christ we are not his.

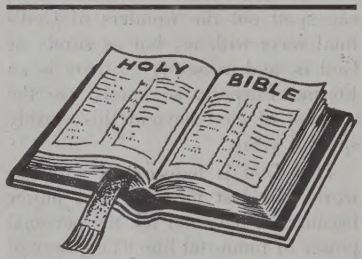
Even though now we see only in part and know not as we ought to know, yet withal, as we love, we know God and, as we dwell in love, we dwell in God. Here, then, we have the beginning; there, we have the fulfiling growth and reality; here, we have the distorted vision and the mixed fellowship; there, we shall, in God's

time and way, find the purified vision of God and the truly gathered fellowship. Our seeking to postpone the reality of eternal life until after death is very likely a subtle effort to evade God's demand on us to the effect that today is the acceptable day, and that today we must not harden our hearts.

To construct some doctrine of a sudden and miraculous change merely on the external occasion of an event like death can easily be the rationalizing away of our supreme need now to be cleansed of our sins by faith and constantly to be made holy through the experience that worketh hope. Right now is the moment for eternal life. With this strong stress on the now, we must not forget, however, that the long purposes of God are not exhausted in a day and that the abounding grace of God, eternally, cannot be adequately appropriated either through one saving or sanctifying experience before death or through any limited experience in or after death. Eternal life is exhaustless growth in grace and fellowship, for never can the finite reach up to the infinite. Thus, here, we begin. Beyond this world, however, lies God's larger purpose.

Just as, however, we began the needed emphasis of post-critical Protestant preaching with God's being before the world, ending that section with the majestic mystery of God's eternity, so now we close this last section of God's being beyond the world on the same note. Faith begins and ends with mystery, not because it does not know, but because what it knows exceeds infinitely its own content of seeing and experience, receding both forward and backward into the dark depths of unknowing. Revelation and mystery are not opposites. Revelation itself is the deepest mystery, for revelation is the ground of being and becoming, the standard of judgment and the power unto salvation. The more we know God's nature the more we are, nevertheless, perplexed by eternity, by any beginning or lack of beginning in a world of becoming, by the possibility and actuality of the genuinely new, and by whatever is finally to be in all eternity.

The man with a "practical mind" has put blinders on his eyes or has lost his power for far seeing. He is not puzzled, because his is largely an animal existence, where thought is problem solving entirely in the immediate and not in the ultimate sense. Those who see the full picture of man's existence and who are not driven by personal ambitions to tear out of themselves the child's heart of wonder, walk silently under the distant stars, slowly wondering. Their trust in God's gracious revelation has opened to them a larger and more mysterious world. What shall become of them, in God's time and way, beyond this brief bodily existence, is not theirs to spell out, but like Mary they ponder these things in their hearts, which is the deepest wisdom of mortal man. They seek while trusting, and trust while seeking. Those who know God to be sovereign love beyond the world can rest while



they run and run while they rest. In childlike faith they perform a man's measure of work, but the work finds for them its importance within their resting in faith.

Protestant preaching needs to be empowered by reality. The pre-critical are often closer to this reality than the critical. Even though they have much alloy with the precious metal, and usually cannot tell one from the other, they have yet the worth of the truth. To be sure, it is too much mixed with untruth and with harmful materials fully to help them or to be offered to others. They need, therefore, to become critical.

Even at the expense of pain and often of much temporary loss of the sense of reality, they must be exposed to the critical fires of adequate intellectual and moral standards, not mostly outside the Christian faith, to be sure, but standards explicitly given within it. Only by such trainin mind and spirit, can they rig understand and effectively use Christian means of grace, like Bible and the creeds. Only by discipline can they be made read receive the new creative day of Holy Spirit, who longs to lead us all truth, and to let us do gre things than even those done by Lord Jesus.

The time has now come for critical Protestant preaching. have weathered the storms of bib criticism and come out with a gr God, freed from the narrow a cations of the gospel by early fol ers of Jesus. The God of love wh sovereign cannot be limited to unworthy interpretation of his with men. The Bible as the pr setting for the picture of the Ch and the Christ as the proper ke the interpretation of the total pa of the Bible, at the same time h the Bible and free it from our e nal reliance on its mixed and ma setting. Protestantism's post-cri preaching will abandon its bibli and read the Scriptures in quiet f without defensive frustrations or rest with relation to the scho criticism of it from within or to torical and scientific onslaughts without.

No truth can more fully exp man's total experience and the meaning of nature and of suffe than the faith that Christ, the of God incarnate, is Lord becaus declares to us the whole counc God and empowers us by his g to become such spirits as alone truly see and accept the maj purposes of God for the world.

Such a post-critical faith is r under God to tackle with res courage all the problems of tho for our age and to encounter conviction and victorious power evils within men and institut This world is the Lord's and the ness thereof and those who c therein can count on his matc power to create a new heaven a new earth, according to promises, wherein dwelleth righte ness. The basic needs for Prote preaching are the perspective the power of the full Christian in all its dimensions.

our right to say it

M A BISHOP

cis J. McConnell • *Lucasville, Ohio*

you will pardon my using a postal —for I have just a minute to write y I tell you that I have greatly ed and have profited by the June er of The Pastor. I wish a jour- f this kind had been on hand dur- ae preaching years of my ministry. th best wishes for your continued ss . . .

EAMLINED RETIREMENT

. Coppedge • *the Methodist Church, Colby, Kan.*

o not like our streamlined method tiring Methodist preachers.

a man enters the ministry of The odist Church, he has to stand on wn record, and even have others uch for him. He must face the of- s of his local church and get their ion; he must be examined by a ittee of the district conference ave their approval and that of his ct; and then he must undergo the nizing eye of the annual confer- and go through several years of and training before he lands. All s is good and exactly as it should

t when he comes to the end of his e career, the annual conference streamline him out with silence, h his name may deserve a place e Acts of the Apostles. Oh yes, I someone will represent him in ing for the entire group. This is different from what it was when me into the ministry forty years No one spoke just for the entire then. Each one was a separate dual.

contention is that no one man in a of six retiring preachers can ade- ly speak for the entire group. ugh they have had much in com- they have lived in different s . . . We will say each has served ly well in his respective field. would dare say which has been successful in the sight of God, or has accomplished most? Yet one em is asked to speak for the en- tire group. Who has the knowledge to say which one should speak for the others?

I think I know all the arguments both for and against both methods. . . . I know we are pressed for time. But this argument does not hold true in our Conference. For a half dozen years I have kept time on the retirement service of our Conference and on those who took part in the service. During each of these six years, we could have given each man in the retiring class from five to eight minutes on the floor of the Conference, to tell his own story and represent his own case and it would not have taken more time than we consumed.

It is a courtesy due every retiring minister, to let him tell his own story in his own language and in his own way. . . .

Not only is each man entitled to the opportunity to give his own personal reactions to the years he has spent in the ministry, he has a message this generation needs. His has been a life and career beset with many hazards. He had no scholarships given to him. He had a feeling that "woe is me if I preach not the gospel of Christ." He worked his way through college and his family lived on "hand me downs" from missionary barrels.

Most of these men developed and lived by an Abraham-like Faith that "staggered not at the promises of God through unbelief; but was fervent in spirit, serving the Lord." As a young minister, I always looked forward to hearing these men given a brief summary of their years of devotion, consecration, and service to God and man. It gave me information I needed: it gave me courage and inspiration for the tomorrows. We need the message they have for this generation.

A READER'S LIKES

Arthur E. Smith • *The Jefferson Avenue Methodist Church, Saginaw, Mich.*

. . . It is a fine magazine. I particularly enjoyed the March Editorial—and like the section on the Christian year and Eastertide preaching.

OLD FRIENDS

Mrs. R. Burton Sheppard • *San Francisco, Calif.*

May I thank you for the notice of the expiration of your magazine.

I regret deeply to inform you of the death of my beloved husband, Dr. R. Burton Sheppard, in this city October 6, 1950. He had been a subscriber for many years, and valued the magazine greatly. He remarked so frequently that he could not afford to be without it on his desk.

The February issue is at my elbow, and may I say that the article by our mutual friend, Henry Kolbe on "God's Initiative in Vocation" is worth far more than the price of a subscription to me personally. Mr. Kolbe answers a question that has troubled me for many years. . . .

FAMILY AFFAIR

Charles R. Sweet • *Emmanuel Methodist Church, Minneapolis 4, Minn.*

For several years now my parents, my wife, and I have been reading and immensely enjoying The Pastor. We too read it from cover to cover. It is certainly the best thing published by The Methodist Church. I enjoy it especially because it follows a good deal of the contemporary theological thinking while maintaining a practical emphasis for busy pastors. I was very happy to read the fine praise given by Dr. Piper in the July issue [p. 25].

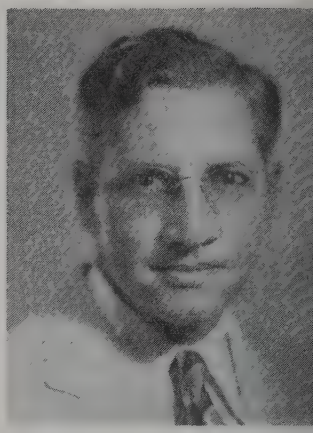
When I saw the good drawing of Dr. Tillich on the July cover it brought back so many things from seminary and student pastorate days. May I congratulate you on the multiple review method [Pastors' Reading Guide] you are using for important new books. It is excellent in eliminating partial and prejudicial criticism.

Everything about The Pastor is to be commended. Keep up the good work. There must be hundreds like me who are very appreciative but who must see something like Dr. Tillich's picture to be goaded into writing.

I think some thousands that are spent on useless stuff by the church should be used in sending The Pastor to every Methodist minister.

LITURGY

I Move to Amend the Ritual



By VIRGIL A. KRAFT

The author of this article casts his vote for eliminating parts of the Methodist communion ritual—portions which, he charges, contain elements of un-Christian theology. He is chaplain and director of Methodist Studies at the University of Chicago.

THERE are two reasons why I favor a revision of the Methodist communion ritual. The first reason is a psychological one based on the axiom that liturgical forms are valid only when their purposes are accomplished.

I

What is the main purpose of our communion ritual? Is it not to help people experience a renewal of life through a resurrender to God? The sense of fellowship with antiquity, therefore, is no longer a sufficient reason for clinging to forms that do nothing else for people; particularly today since we know how unworthily most of the churchmen behaved who used the ancient forms. The following suggestions represent only some of the major changes that ought to be made.

1. While repetition in liturgy is valuable for emphasis, monotonous repetition—that is, repetition which is trite and obvious—becomes a distraction. The practice of having the audience repeat short responses after lengthy readings by the minister arose at a time when there were no books or printed programs and people in the audience could not remember longer passages. To transform them from spectators into participants in the service, they were given a simple response which they could easily memorize and repeat. Thus, in ancient liturgies we find such repeated responses as, "Glory Be to God on High," and "For his Mercy endureth forever."

Thinking that such liturgical forms somehow comprised the essence of worship, churchmen have preserved them long after people could follow printed liturgies and be enriched by different forms. At the very beginning of the Methodist communion service, for example, we have this ancient liturgical form which, at best, gives people a sense of unity, but which in itself is not very inspiring. Surely, the service could be both beautified and enriched at this point by substituting a variety of rhythmical responses instead of the same six words. This holds true also for the repeated responses on page 524, and particularly those on page 525 (*The Methodist Hymnal*). Not only do the phrases themselves constitute a distraction in their implication that God might not be "gracious" to us, but especially on page 525 they interrupt an otherwise beautiful passage of scripture.

2. Knowing how Methodists have opposed alcoholic beverages through the years, it is surprising that they have so slavishly adhered to antiquity in using the word "wine," as on page 530. For mental integrity why not either use wine diluted with water, like the ancients, or ch the word—for example, ". . . grant that we, receiving this br bread and sacred cup . . ."

3. Chanting is another meanin carryover from antiquity. It aro the days when singers were trained and music had to be si Also there were no musical in ments to lead the singing since religious leaders considered mu instruments heathenish. But should we remain tied to the in quacy of the ancients? Why sh we today let music's variety en our spirits in other areas of life keep it in a straight-jacket whe enters the halls of religion? Ch are weird and musty. They belon the gloomy churches of the Mi Ages.

As long ago as 747 A.D. in Eng people were hungry for the relea music in the churches, and some ing ministers made sincere effor bring about its release. They el nated the chants and used music was bright, uplifting, beaut Whereupon somber dignitaries sembled at Cloveshire and layed d the following rule: "that priest their singing are not to imitate babbling manner of declaimer profane poetry neither should by affecting a tragic pose corrup slur over the text and indivi words of the sacred writings, rather let them adhere to a simple holy melody as is the custom in church." [1]

[1] Quoted in Joseph Yungmann's *Litu Worship* (Frederick Pustet Co.), p. 10

e need to ask: Is "Almighty Cus- for us also the fourth member e Godhead?

II

addition to the psychological on for the revision of our com- on ritual, there is a theological It is no longer uncommon to Methodist people assert that it is we brought our religious ritual conformity with our religious be- There are elements in our com- on ritual, for example, that rest un-Christian theology, serving antly as a source of embarrass- to ministers, as well as a bar- to intelligent prospective lay bers. I refer particularly to those ses implying belief in a *god of h*, and the need for his appease-

cording to *Webster's New Col- te Dictionary, wrath* means "vio- anger; rage; retributory punish- for an offense or a crime." Can tians envision such a quality in The most important theological ble in the New Testament is the ble of the Prodigal Son, more erly indicated as the parable of Prodigal Son's Father. That r is Christ's best portrait of God. father knew no wrath, did not e or punish his wayward son. tever punishment the son experi- l was only permitted, not admin- ed.

en what shall we do with the r of Jesus? We read that on one ion Jesus looked round about on Pharisees *with anger* (Mark 3:5, V.). Another time he was *in- nt* (Mark 10:14, R.S.V.). Since r, according to the dictionary, s "A revengeful passion or emo- directed against one who inflicts l or supposed wrong," the word gnation" always would be the r word to use. In Weymouth's lation the word "indignant" is in Mark 3:5 in place of the "anger." "Indignation" means y displeasure at something ed unworthy, unjust, or base.

us was never angry, as we rstand the meaning of anger to- for Jesus was grieved at the time (. . . *with anger, being ed* . . .). Jesus never harbored vengeful passion. But he was often displeased and indignant.

Divine judgment is another un-Christian concept. "War," we say, carelessly but with high moral intention, "is the judgment of God on the world." The implied doctrine of divine judgment is not only in direct conflict with the normal human need for unsolicited and undeserved love (or grace), but also it is in conflict with the portrait of a loving divinity. *Moral* judgment is what most people mean by the phrase, *divine* judgment; and *moral* judgment is the truer doctrine. God is not a judge. He is only the Christlike suffering-servant of life. *I did not come to judge the world but to save the world,* said Jesus, the son of God (John 12:47, R.S.V.).

It is unfortunate that religious leaders have not been careful to distinguish between the "moral order" of God and the "moral acts" of God. There is a difference between "permissive" penalties and "inflicted" penalties. God is not the moral order, any more than he is his creation; God is *in* the moral order as the creative agent who attempts constantly and solely to restore.

For a theological reason, therefore. I move to amend our ritual further by eliminating such phrases as "Judge of all men," "He is the propitiation for our sins," "A full, perfect, and sufficient sacrifice," for all these, without radical reinterpretation, it seems to me, rest on pagan and Old Testament portraits of God.

Liturgical Question Box

QUESTION: *A layman from Vermont asks concerning Methodist practice in the matter of sick communion. Do any of us use the Reserved Sacrament? Would it not be well to keep the consecrated elements in some safe place and carry them to the sick, thus needing only to use the prayer of confession,* etc., *in the communion office?*

ANSWER: I am constantly amazed by the interest that is being manifested by laymen in such questions, and I am delighted to have this question. Yes, quite a number of Methodist ministers do use the Reserved Sacrament. They remember that it was one of the earliest customs of the church to carry the bread and wine from the service to the sick in their homes, and they find it convenient to be able to omit the consecration of the elements at the bedside. In this case, they sometimes use the Order of the Communion for the sick given in the Ritual but omit the prayer of consecration.

In reference to this matter, it would be well to remember that one should not omit any of the service of preparation, such as the prayer of confession, the words of forgiveness. Certainly the sick person will want the assurance that these prayers give. In many cases, the service of Holy Communion has been known to effect healing. This is the Protestant use of the sacrament. as opposed to the medieval practice of extreme unction.

QUESTION: *Our church has a sloping floor, no center aisle, and a corner pulpit. Can we change it to a more ecclesiastical style?*

ANSWER: It can be done in some instances. If the nave is square, it is hard to make it look right. Sloping floors can be leveled, and the pews divided and turned around. A good ecclesiastical architect can do wonders. But if it is going to cost too much money, then make the best of what you have. Liturgy is not dependent upon architecture. Teach the people to worship by means of the time-honored liturgy of the church; let them join in the prayers and liturgical responses; then wait and pray for better times.

QUESTION: *Should the altar vases be placed between the candles and the cross?*

ANSWER: Yes, this is the traditional place for flowers. It is also the most logical place from the standpoint of decoration. It is well to remember, however, that flowers are placed on the altar not so much for the purpose of decoration, as for a symbol of our gifts. Too many churches go in for elaborate floral displays, with baskets of flowers on pedestals and a profusion of potted palms. This is seldom satisfying from an aesthetic standpoint, and it is wrong from the liturgical angle. The flowers are symbols, even as the cross and candles are symbols.—***R. P. Marshall***

Wesley's Doctrine of F

Wesley's idea of the "evangelistic sacrament" is presented in this article, taken from an address to the annual convocation of the Order of St. Luke. R. P. Marshall is president of the order and serves St. John's (Methodist) Church, Sunbury, Pa. (World-Wide Communion Sunday is October 7 this year.)

EARLY Methodism settled questions by referring to the writings of John Wesley. Modern Methodists have discarded this custom in favor of a more pragmatic attitude; for it has become popular to suppose that Wesley spoke only for his time and that new days demand new ways of thought and action. But the trend is now toward a re-examination of Methodist doctrine in the light of the circumstances in which it found its fullest expression.

Wesley was a product of two streams of thought; he had been exposed to the doctrines of Dissent, yet brought up in the doctrines of the Church of England. He was ready to accept any practical expedient for converting and confirming the religiously illiterate people of his age. He is universally accepted as an evangelist of outstanding ability, and the tendency has been to see him only as a preacher and organizer. Thousands of unlearned but fervent preachers have followed what they thought was his teaching regarding the necessity of saving souls, and have disregarded his even more pronounced views on doctrine. They have pictured him as a street preacher, a tambourine rattler, a gospel ranter, but they have disregarded the solid churchmanship which was the motivating force behind his mission.

Wesley was one of the most learned men of his time. It is in the field of primitive Christianity that he found most of his most fertile ideas. He was not content to accept the practice of his day in regard to religious observance; he went back to the early church for his model of the agape, or love feast (although he changed this to suit his own needs). He taught the duty of constant communion in an age of almost total disregard for the observance of the Lord's Supper. He went to the early church for his doctrine concerning church discipline and organization. He knew the church fathers well and quoted them often.

A true Protestant, Wesley found proof of doctrine only in the Holy Scriptures, but he was willing to concede to the writings of the church fathers a position that was only slightly lower. If he could prove that a certain practice was common in the church only a few years after the death of the apostles, he was ready to accept it.

John Ernest Rattenbury, in *The Eucharistic Hymns of John and Charles Wesley* (The Epworth Press, 1948, not in print), reminds us that although John was, as he put it, "a High-Churchman and the son of a High-Churchman," he did not mean by those words what we might suppose. He did not mean that he was an Anglo-Catholic; only that he believed in the old English concept of John Law, and others, that the church was not subservient to the state, and that it was a divine institution. He was not concerned with the *minutiae* of ceremonial observance, and he did not try to mimic the Roman Catholics. His message was above all, evangelistic. But we must guard here against a false impression, for John Wesley did not believe that proper evangelism was possible except under the right conditions. He did not believe that it was enough to go out and convert men and let them go; he believed that they must be formed into societies, tied to the church, nourished by means of the sacrament, and taught doctrine.

Just what did he believe abou
Sacrament of Holy Commu
Rattenbury is the former pre
of the Methodist Sacramental F
ship in the English Met
Church, and one of the world's
ing interpreters of Wesley. N
else has made such a complete a
haustive study of Wesley's vie
the subject.

Says Rattenbury (p. 4),
early Methodists flocked to the
bration of Holy Communion in
numbers that the clergy were
embarrassed with the multitu
communicants. . . . The genera
lect of Eucharistic worship i
eighteenth century in the Chur
England is noted by all An
authorities. Archbishop Secker,
Bishop of Oxford, in a charge
clergy actually found it necessa
recommend that there should
least one celebration between
suntide and Christmas. In many
ish churches there were only
celebrations in the year."

But what was the conditio
ported following the Wesleya
vival? If you will read We
Journal (covering the years
90) you will find numerous
ences to communion services att
by as many as 1,000 people,
whom participated. At Birstall
cords that some 1,500 or 1,60
sons communicated. One quotat
significant: "In the morning
Plymouth), I believe that we ha
less than 600 communicants:
were admirably behaved, as if i
they discerned the Lord's Body.

In Dublin he asked those who
not planning to commune at
parish churches to meet him
Cathedral. There he celebrated
Communion and gave the ele
to about 500 persons who, he
were "more than went there i
whole year before Methodists
known in Ireland."

What was the cause of this
ordinary interest in communion?
tenbury says that it was the res

mmunion

By R. P. MARSHALL

al kindled in the hearts of the
by the flaming message of the
f God which they had received
the Methodist preachers. Wes-
ged them—he even commanded
—to go to communion every
and oftener, if possible. The
s," which were groups of four
ıs of one sex, had as their first
"Be at church and the Lord's
every week."

s we see that the Methodist re-
was, even from the beginning, a
ıental revival.

eral conclusions may be
d as to Wesley's beliefs on the
t of the Lord's Supper. The
ne is that he believed that it was
ıverting ordinance—that lost
could receive pardon at the table
nter into Christian fellowship.
s belief is, like others held by
y, founded upon experience,
e founder of Methodism was
to accept whatever seemed to
It is possible that he did not
formulate a doctrine regard-
is until he saw that it was hap-
g all around him. He did not
hink it out, and the idea was
n to the dominant theological
ng that the Eucharist was
a rite for the "saved," or for
who had been positively iden-
with the church in some man-

conditions were far different
se times from those that ob-
ı ours. Almost all persons had
baptized in infancy and were
ore accorded a place in the
ı. They were admitted to com-
n after signifying their inten-
beforehand, and the rule that
d the priest to allow no "evil
" to commune was seldom en-
. Thus those who could not be
"Christians" in the fullest
of the term were expected, and
e time were forced, to partici-
n the sacrament at least once a

ıs when Wesley and his helpers
e English ministry (of course, only the ordained) celebrated the Eucharist, the unconverted were present. His interpretation of the invitation was broad enough to give them comfort: "Ye that do truly and earnestly repent of your sins . . ." All of the burdened souls could, in one instant, throw off the yoke of evil and run to the refuge provided by their Savior. What is more logical than that the occasion of Holy Communion should result in religious awakening? As the elements were given, in the solemn and holy hush of the sacramental hour, hundreds of penitents found saving faith. Many of Wesley's most fervent preachers dated their conversion from the hour when they received Holy Communion.

It would be well for Methodists today to go back to Wesley and regain this emphasis upon the evangelistic sacrament. Let us proclaim to our people that those who feel their need of quickening, of renewing, of empowering, may find all they need at God's Holy Table!

This is a time when the evangelistic emphasis is being proclaimed. If we are to keep it from degenerating into another era of mass conversion, with attendant abuses, or into an effort to "sell" religion by house-to-house canvassing, we may need to adopt Wesley's method of using the sacrament as a means of grace, not only to those who are already saved, but also to those who are seeking. Can you imagine what would occur if, in all our churches, communion time would become revival time?

Wesley believed in frequent, nay, constant communion. In his sermon on that subject, written in 1732, yet published with the note that he still agreed with it in 1788, he makes clear the point that the sacrament should be received as often as possible. He notes in his *Journal* that he partook of Holy Communion at least once in four days during one year, and more than once in five days in another. Charles Wesley and other Methodist preachers did likewise.

In one sermon he commented on the phrase "our daily Bread," suggesting that many ancient church fathers regarded this to mean the sacramental bread, and he referred with approval to the fact that the early Christians received Holy Communion each day.

In his sermon "The Means of Grace," he wrote: "Is not the eating of that bread, and the drinking of that cup, the outward, visible means whereby God conveys into our souls all that spiritual grace, that righteousness, and peace, and joy in the Holy Ghost which were purchased by the body of Christ once broken, and the blood once shed for us? Let all, therefore, who truly desire the grace of God, eat of that bread and drink of that cup."

We have shown that Wesley was a sacramentalist—that is, that he believed in the sacraments as means of grace, as central to the meaning of the Christian life. He believed and taught that the Lord's Supper should be celebrated as often as possible, that it should be a reverent, orderly and liturgical ceremony. He used the liturgy of the Church of England without abbreviation. He surrounded the celebration with all the devotional spirit that could be obtained through the use of traditional forms.

He did not accept the "Independent" idea that the sacrament could be administered by laymen. He believed that, although all believers were priests, yet there was a special group of men set aside for special duties, some of which could be performed by them alone. He called himself a priest, but he preferred that American Methodists, when they began *de novo*, should use the literal translation of the Greek word and call themselves "elders."

His devotion to the high conception of the place of the sacrament caused him to break with tradition in the matter of ordaining men for America. This is not the place to tell that story, but we may point out that had Wesley been less of a sacramentalist he might have been more consistent a high churchman. He jettisoned the doctrine of the apostolical succession in an effort to provide the sacraments for the spiritually starving. He believed so strongly that Holy Communion was a means of grace that he felt that no greater calamity could come to the American Methodists than to be deprived of such spiritual sustenance.

KINGDOMTIDE PREACHING--II

"God's kingdom is already assured even though we go on living as though it were not." Here is the concluding part of the Kingdomtide Calendar. (Kingdomtide Preaching–I was published in the July issue, page 4.)

Obeying the King

September 30, Sixth Sunday in Kingdomtide. Philippians 4:4-7; John 14:23-31. The Gospel record is taken from the last talks of Jesus with his disciples. Here the emphasis is not so much on trust as on obedience. *If a man loves me, he will keep my word . . .* (v. 23). *He who does not love does not keep my word.* (v. 24). Contrast this preparation for the Last Supper with the test at the Last Breakfast (See John 21). The risen Christ is eager now to put the whole test of discipleship on willingness to do the bidding of the master. If at the Last Supper Jesus did things for Peter (washed his feet), now Christ creates an occasion when Peter can do things for his master.

There is only one true evidence that we accept the lordship of the King of Kings, and that is that we do his will. Obedience alone is the final seal of our discipleship.

The Key of the Kingdom

October 7, Seventh Sunday in Kingdomtide. I Peter 1:3-9; Luke 17:11-19. The writer of the Epistle makes clear what is the burden of the Gospels—the key of the kingdom is faith. *Without having seen him you love him; though you do not now see him you believe in him. . . . As the outcome of your faith you obtain the salvation of your souls* (v. 8, 9, R.S.V.).

The Gospel record indicates one of the gravest evidences of the shallowness of our faith. We seldom believe with any degree of reverent awe, if we are not prompted to gratitude, this much-loved account of the cleansing of the ten lepers. Scarcely do we notice that Jesus only proclaimed the grateful as fully "whole." *Rise and go your way; your faith has made you well* (v. 19).

World-wide Communion Sunday will be an agency for understanding. With a past too horrible to remember and a future too fearful to contemplate, nothing can bring us closer together than our meeting at the table of the Lord. His faith is the answer to our fear—a fear that is un-Christian and un-American. When labor fears management and capital fears the union, white distrust black and black harbors resentment for past wrongs done by the whites, the distrust of nation for nation and group for group seems little better than a vestigial remnant of the supersition of the jungle.

Letters of Recommendation

October 14, Eighth Sunday in Kingdomtide. II Corinthians 3:2-11; John 5:39-47. Paul insists that *You yourselves are our letter of recommendation, written on your hearts, to be known and read by all men . . . written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts* (v. 2, 3). But the apostle makes it quite clear that our confidence is in God and not in ourselves (v. 4, 5).

In the Gospel record Jesus ties the old and the new dispensations together. The old proclaimed the new, so t one does not receive the old he will not accept the (v. 47). Yet truth itself is living. The letters are of the of the living God. The living Word cannot be contained i written word. It is the gift of the heart to make of hi whom it is alive, a letter of recommendation for the kin

The Doorway to the Kingdom

October 21, Ninth Sunday in Kingdomtide. He 4:14-16; Luke 22:24-34, 39-46. One of the most difficu sons for us to learn is the necessity of holding two si the divine nature in view as we appraise our human wea God is against sin. He cannot tolerate it. Man cannot prehend the divine indignation over sin. To see the *high and lifted up* (Isaiah 6:1) prompts the deeply se to cry out, *Woe is me! for I am undone.* None can sta the presence of the holy God. Yet the writer of the E to the Hebrews makes it abundantly clear that *we ha a high priest who is unable to sympathize with our nesses, but one who in every respect has been tempted are, yet without sinning* (v. 15). Only God is incapa looking upon the sinner without contempt. The holy l God—at once his judgment and his mercy—stands against us to drive us from our waywardness and to con us lovingly to obedience.

Yet we can never come under God's loving care th presumption. When the disciples disputed which was *regarded as the greatest* (v. 24), Jesus tried again t his followers understand the wordship of service. Aga strange paradox Jesus promised his followers the roya sitting on *thrones and judging the twelve tribes of* (v. 30). Unselfish service alone would rule the world. O they understood what he meant when he said, *I am you as one who serves.* (v. 27) would they understan ultimate triumph of the kingdom.

Those who desire to develop this paradox of m through service will find Ralph Sockman's *The Parado Jesus* (1936), especially Chapter XVII, "The Wi Losers," pp. 232-259, helpful. If there are those who to emphasize the strength of humility as the doorway kingdom. Gerald Kennedy's *The Lion and the Lamb* (A don-Cokesbury Press), especially Chapter X, "Humilit Assurance"), will prove to be stimulating.

Here I Stand

October 28, Reformation Sunday, Tenth Sund Kingdomtide. Romans 8:24, 25, 31-39; Matthew 4: One might desire to use Romans 1:17, *The just shall l faith* for a Reformation Sunday text. There is muc torical material on the life of Luther which would stren greatly the Protestant heritage. Such days must be ha positively. We will do well not to air our grievance wi Roman Cathlic Church but rather to express our deli the contributions of Protestantism.

The minister who plans to preach a biographical s

uther will find Roland Bainton's HERE I STAND
gdon-Cokesbury Press) immeasurably helpful. As he
its the essential doctrine of "justification by faith" as
tal living relationship of the believer with God, he will
consistent with the passage in Romans 8 commended
lectionary. He will not neglect the Protestant corner-
of "the priesthood of believers," which made God's
ibility unmistakably plain.

ormation Sunday affords a splendid occasion for re-
emphasis on the importance of the Bible as a guide of
and practice; the emphasis of the accessibilty of God at
nes and the assurance that redemption is not the result
od deeds but the gift of God to the self-surrendered life.

Thanksgiving in the Kingdom

vember 4, Eleventh Sunday in Kingdomtide. Phi-
ns 1:3-11; Matthew 18:21-35. Few men were more truly
us than Paul. Never could he seem to express enough
ude either to God or fellow Christians. Even while he
oned God, Paul thanked him. Paul is most grateful to
sociates for their *partnership in the gospel from the first*
ntil now (v. 5). Paul would find no occasion for joy in a
l admiration society, nor would he feel especially hap-
cause they found selfish pleasure in what the gospel
do for them as individuals. Here is the true commu-
-partnership in the gospel—maintained constantly for
le purpose of advancing the kingdom.

the setting of this community one finds the persistent
nd of Christ for forgiveness. The hopelessly inadequate
f seven forgiven offenses was overwhelmed in the re-
for *seventy times seven* (v. 22).

giveness is the direct outgrowth of our recognition that
as had greatly to forgive us. But here is no sentimental
f love at the heart of the kingdom. Only the forgiving
e forgiven. Jesus predicated forgiveness on the forgiving
Edgar Lee Masters wrote a novel denouncing this
as belonging to the gods of revenge and hatred. The
here in the last part of Jesus' lesson is that the barrier
en the unforgiving man and the forgiving God is erected
the human side. And God cannot remove that barrier
ut destroying human freedom.

eedom Through Loyal Citizenship

vember 11, Twelfth Sunday in Kingdomtide. Phi-
ns 3:17-21; Matthew 22:15-22. What dangerous preach-
is to begin, [Gentlemen], *join in imitating me, and*
those who live as you have an example in us (v. 17).
has risked setting himself up as an example to save
s in the faith from confusing Christian freedom with
ssness. Paul saves himself from the peril of conceit by
the power so to live where it belongs: *Christ . . . will*
e our lowly body to be like his glorious body, by the
which enables him even to subject all things to him-
v. 21).

the Gospel record Jesus never confused the differing
ies to the kingdom of the world and *The* Kingdom. Those
eek to make the Christian faith an escape from living
work-a-day world do so in vain. When the Pharisees
t to trap Jesus into refusing to acknowledge loyalty to
r, he set the two kingdoms in their respective spheres,
er therefore to Caesar the things that are Caesar's, and
d the things that are God's (v. 21). One can never mis-
the kingdom of God for any of the kingdoms of this
. The most loyal citizen of an earthly kingdom will be
the one whose highest loyalty is to the King of kings. Always he will judge the kingdom by The Kingdom. The kingdom of God does not elect a king every four years, or send representatives to make its laws. The kingly rule of God is always in operation. By keeping the kingdom "within the beyond" over against the kingdom of earth, Jesus granted to every individual subject the beginning of freedom.

Delight in the Kingdom

November 18, Thirteenth Sunday in Kingdomtide. Ephesians 5:15-21; Luke 10:23-37. Paul never allows that the kingdom is a kill-joy. But he cautions against the deadening aftertaste of drunkenness and debauchery. Intoxication, which for many of the orgiastic cults of the time was considered to be a means of communion with the Divine, is here exposed for what it is. But Paul insists that there is a lightheartedness accompanying life in the kingdom which is quite as delightful and far more lasting.

The Gospel record contains one of the Bible's best loved and most demanding stories. True joy comes from service. All else is sham. A busy Samaritan salesman with two mules, one bearing his sample cases, is contrasted with two chance travelers—a priest and a Levite. While the neighbors were not neighborly, service and self-sacrifice proved that a stranger could demonstrate neighborliness. And what is more, he alone discovered the heart's delight of the kingdom.

Thanksgiving Day

November 22, Thanksgiving Day. II Corinthians 9:6-11; Matthew 7:7-12. People are often shocked with the materialism of Christianity. The late Archbishop William Temple asserted that "Christianity is the most avowedly materialistic of the religions." Christianity does not overlook one's need for material possessions. It calls for the stewardship of them. Paul states it as simply as this, *he who sows sparingly will also reap sparingly . . .* (v. 6). The giver must be cheerful (v.7), and God will reward the generous in "every way." But nowhere is the reward of giving reduced to the petty level of making it a means of getting ahead in this world. As the joys of the kingdom transcend the material so even the handling of the temporal will bring a compensation far above any material return.

The Coming King

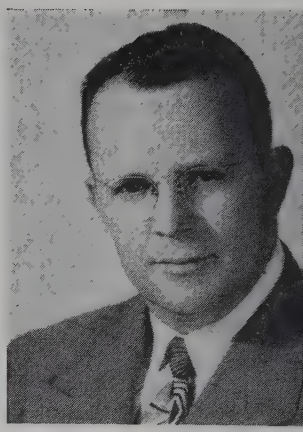
November 25, Fourteenth Sunday in Kingdomtide. Jeremiah 23:5-8; Matthew 9:9-13. The prophet insists *a King shall reign . . .* (v. 5). Most Hebrew people waited for the coming kingdom. Jesus insisted that the kingdom of God was both coming event and present fact. It was at hand. It was yet to be revealed. The kingly rule had been established. Men had not yet paid allegiance to the King.

Foolishly we pass resolutions saying, the King must govern the world. Jesus was sure that God does govern. We make the moral order not one whit stronger by our vote. Yet the kingdom cannot come until men become the instruments through which the kingly rule is set in operation. God's kingdom is already assured even though we go on living as though it were not.

Jesus makes quite clear in the Gospel record that kingly subjects are not those who think themselves capable of obedience in their own strength. Rather he appeals to those who recognize the lordship of the Master under commission from the King.

homiletics

To Be Continued



By S. DWIGHT McQUEEN

A sermon series can be a welcome relief from haphazard preaching. It will help keep the preacher on a track that goes somewhere; and parishioners are likely to come back each week to find out what comes next. This is the contention of the author, pastor of First Methodist Church, Los Gatos, Calif.

THE lack of continuity in preaching in the predominantly topical method of today is evidenced by even the most casual study of the Saturday church page of the average newspaper.

While the practice of preaching at random is sure to be stoutly defended in the name of variety and current interest, too often a minister's favorite theme creeps back again and again into his announced topics, hidden perhaps by the use of different words but nevertheless apparent. Or, if the minister does succeed in gaining this much-coveted variety, the sum total of his effort sometimes is a hodge-podge, a sacrifice upon the altar of novelty rather than the more sedate result of rhyme and reason.

One great ally, of course, to aid the average minister in linking variety and current interest and reason together is the observance of special days and the growing tendency to preach by the Christian Year. This is forcibly brought to our attention by Hughes Wagner in his current book *The Word in Season*. (Abingdon-Cokesbury Press). We do well to make the most of the mountain-top experiences of the Christian Year and capitalize on other special days that have their origin in secular observances.

But what about those days that have no attention centered upon them? How can we sustain interest through the seventeen Sundays of Whitsuntide or the other long stretches of periods in the Christian Year? The neglected ally is a *series of sermons*. This article is an appeal to return to a wider use of that neglected art.

Young Timothy is admonished to preach the word, to *keep at it in season and out of season . . . never lose patience . . . and never give up your teaching; for the time will come when people decline to be taught sound doctrine, they will accumulate teachers to suit themselves and tickle their own fancies* (Moffatt trans.). Shades of the Saturday church page!

Just as the Gospels show the events of a Life, the Book of Acts is a narrative of the early beginnings, theology is systematic, ethics are correlated, and the great social questions are interwoven, so preaching need not be a weekly isolation. It can be a continued story that will bring refreshment out of season, as well as in, and because there is connection, the effect will be to see the whole gospel and not merely some segment of it. Out of this will come manifest purpose to your preaching that your people might never gather when you choose your topics on a week-to-week basis.

Advantages of a Series

Aside from the value of giving purpose to your preaching, there are several other distinct advantages in the sermonic series that will prove to be dividends of increased interest on the part of the people for the extra investment a preacher makes in organizing his themes so that one leads into another.

To begin with, the continuing process has an accumulative
in itself. Witness the popular
the continued-story idea in s
magazines. There is no indi
that sales suffer because stories
to be continued. On the contra
magazine serial means repeat s
the magazine counter. In a dif
way, but catering somewhat t
same curiosity in people, the s
series has an advertising valu
seems to build up as one sermo
ticipates another. People beg
wonder what will be said abou
succeeding theme in an anno
series much longer than they
consider a sermon subject put
them only once.

Then, just as important, this
look ahead in an advertised
keeps the topics before the mi
himself for a longer period.
frantic search for a weekly
shall I preach?" will find we
relief, and ideas from all the
ter's resources will find their pl
the appropriate theme, perhaps
ahead of schedule, so that th
folder for that week will be f
seed thoughts and illustrative
terial rather than bare as the n
rhyme cupboard. This proces
only lead to better preaching.

When to Have a Serie

But the most distinct of the
vantages is that, having the pr
before the people longer an
themes before the minister l
the sermons will be remem
longer.

All this is not to say tha

her should always limit him-
o this practice. To do so would
spoil the effect. When, then, are
est and most rewarding times
g the year for a series?
ny ministers find the periods
ead up to a high point to be the
time to engage the thinking of
people in a sustained explora-
of a theme. The idea of an Ad-
eries leading up to Christmas or
ten series leading up to Easter
the increase. It makes these
tian festivals more than just
d-out special days. The longer
d preceding them prepares the
niper for a more significant ob-
nce of the occasion when it ar-
But that is still "the word in
n." There are other occasions
gh the year when the series is
ding.
own practice sometimes is to
series of three sermons when
rst Sunday of the month is dedi-
to something special. Last year,
nstance, seemed an appropriate
for a series following Labor Sun-
n September. Our state was in
nidst of a campaign to fight a
ling amendment to appear on
allot in November, so rather
a lone sermon on the subject, it
d good to link it with like sub-
under the title "These Evils We
re" and make it the climax of
eries.
is year a series on faith, hope,
love followed New Year's Sun-
vith a particular emphasis on the
r of these virtues to help us in
ical period. The series was titled
se Three for These Times."
wever, a series need not be
d to such a small number or
to the confines of a particular
h. It would be interesting to
how many followed through on
entire prescribed program of
odism's "Our Faith" series.
y-six sermons was quite an
! Even though each month
d a different topic, going
ht through without any other in-
or observance could have be-
monotonous.
solution was to preach the
in November and December on
h in God" and "Faith in
t," and then have an "Advance
ay" on the fourth Sunday of each month with a sermon on the subject for the month. This may be a confession of my "mutiny on the ecclesiastical bounty," but I felt that there ought to be a happy medium in the length of a series.

Types of Series

In addition to the types mentioned, nearly every preacher has a series on the Lord's Prayer, the Ten Commandments, and the Beatitudes. Besides these, however, there is a wealth of material and a variety of themes that lend themselves to the "to-be-continued" method of preaching.

To mention a few, a preacher may want to try his hand on Bible characters, great questions put to Jesus, questions put by Jesus, interviews of Jesus, and sermons on the miracles or parables, and others. Or he may want to be different, to try to find something new, as Bishop Gerald Kennedy has done in carrying out the idea that heresy is the attempt to narrow and overemphasize one side of the gospel. As a result, we have a new and refreshing treatment of the great paradoxes of the Christian faith in his *The Lion and the Lamb* (Abingdon-Cokesbury Press).

Instead of bringing the usual word of exalting the great in the Bible and the early church, Alvin E. Magary does the unusual thing in lifting out the obscure in his *Saints Without Halos* (Abingdon-Cokesbury Press). *When the Lamp Flickers* (Abingdon-Cokesbury Press) is Leslie Weatherhead's discussion, not of the easy blessings of faith, but of the most criticized teachings of Jesus, the ones that people find hardest to understand and apply.

Whether in expository preaching, or on the traditional themes, or on ideas the preacher finds to make his approach different, it is possible to shed new light on old truth; and if it is done in a series where interest is sustained over a period of time, the promise is that the effort will be rewarding.

Out of season as well as in season, the Word will be refreshing. To believe this, all we need to do is to note how many sermons there are in book form—those good enough to be printed—that are of the "to-be-continued" variety.

Church Words; How They Grew

NOON

Founders of nearly all monastic orders made rather careful arrangements concerning the ritual of worship. Some elements of daily worship passed from order to order and became practically standard practice.

Such was the case with the observance of *nona hora* (ninth hour) as a time of prayer and meditation. This marked an important division in the day, and was used as a time reference even among non-religious groups. They slurred over the Latin words, corrupted the term to *nones,* and then *noon.* During the fourteenth century noon prayers were observed about 3:00 P.M. Not until after the worship did monks eat their midday meal.

Tradition has it that hungry brethren suggested advancing *noon* to 12:00, in spite of the fact that this was about six hours after dawn, rather than nine. This shift produced the modern noon, and soon the day was being divided into forenoon and afternoon.*—***Webb B. Garrison***

* By permission of the author, pastors may use the above material in sermons and church bulletins.

Clinical Material

The parents in this interview tend to blame God for their dwarf child, thus indicating guilt feelings of which they may or may not be consciously aware. Relief comes to the parents through the ministration of the pastor—despite mistakes in his technique—because they trust him. Comments are in italics.

Abnormal Child

(The pastor who submitted the following material wrote: "I imagine I did far less talking than the manuscript indicates. As I recall, this particular visit consumed an hour and one-half. I gave the high points of the interview.

"I am an accepted supply pastor with little knowledge of this sort of work. I hesitate because of my lack of training. Usually I refer such cases to men who are better prepared than myself.")

I WAS asked to visit a young mother whose only child, a girl, is a dwarf. The woman is not a member of my congregation. Her husband was present at the time I called. After the usual greeting the mother launched immediately into a discussion of her problem.

"After my child was born the doctors refused to let me see her. They wouldn't give me any reasons. Finally, I asked the floor nurse why I couldn't see my child, and she brought me a magazine and showed me the picture of a horrible looking dwarf and told me my baby would look like that." At this the mother began to weep.

The child is now three years old, attractive in spite of her smallness and, for a three-year-old, intelligent.

After waiting for the weeping to subside, I said, "But the child doesn't look like that!" (*This is an effort to be reassuring. It comes too early in the interview. Whenever a pastor starts a statement with the word "but" he is arguing.*)

"No, but why should the nurse tell me a thing like that?"

"I'm not in a position to say. Quite often people are thoughtless without meaning to be cruel. However, what the nurse said three years ago shouldn't bother you now. You can see how mistaken that nurse was." (*The pastor is missing the point. A nurse's statement three years previously could not be that important. Let her talk.*)

"My little girl is one of the sweetest kids there is, and I'm not going to stand aside and let people hurt her."

"I believe I know what you mean, but is anyone hurting her?" (*This is better. Note the question the pastor asks.*)

"Well, people look at her with pity, and I don't want anyone to pity my girl."

"You are going to have a problem there, I believe. Regardless of where you or your daughter go people are just naturally going to look at her, some with pity and maybe some with disgust and horror. Here is something you and your husband will have to live with for the rest of your life. It will be necessary for you to build up a defense against the looks of the curious. I want you to understand I say 'defense' not 'offense.'" (*This statement is too strong. In fact, it would have been far better to have made no statement at all. Ask a question. When in doubt, ask a question! "Has anyone expressed pity toward her?" The whole story, especially the reason that this mother wanted to talk with a pastor has not come out. The minister is making it hard for her to tell the story.*)

"But why should God do such a thing? It has almost caused me to lose all my faith."

"I rather thought you would say that. Before answering that, let me point out a few things to you. have a very wonderful child. Ad ted she is a dwarf, but she is deve ing as normally as though she of natural size. She is bright cheerful. She is well formed. Sh intelligent for her age." (*More assurance. Giving reassurance early is one of the ways in which do harm.*)

"We do everything we can for h

"That is fine, but don't overd You can easily spoil her if you

"My minister told me this cam us as a punishment for our si (*Finally it comes! Not because the minister's permissiveness, bu spite of it.*)

"I am inclined to say your mini was wrong, and besides I do not where 'punishment' enters here. be delighted to have such a s child as yours." (*This is the kin natural spontaneous statement probably would be helpful.*)

"But why should a minister n such a statement as that?"

"I don't know your minister, so I can't reply to that ques Ministers make mistakes in tact same as others. I'm sorry he that to you." (*I would want to k when such a statement was m etc.*)

"Well, I nearly lost all my until I heard you preach, an wanted to talk with you about I should do."

"I believe you are looking at from the wrong slant. Admitted daughter is a dwarf. That need ruin your life or hers. You sh not look on her as being abnor She isn't except in size, and there plenty of small people in the wo

"But why should God do th (*She persist in thinking God i sponsible for the size of the ch*

"I am sure God did not do am not a physician, and to get correct answer you should talk your doctor, but sometimes du gestation something interferes the proper development of the f with the result that babies suc your own are born. It is a na

ver which neither you nor your
nd had any control. I doubt
ıer God could control it. He is
ute where the moral law is con-
d but not always where the laws
ature come in."
don't believe I understand."
her do I! This statement is too
licated.)
et me put it this way. You have
two trees in a forest. One is tall
well shaped. Another, perhaps
d, is small and underdeveloped.
ome way, through the laws of
e, the smaller one was affected
thus did not grow as large or
op as well as its neighbor. You
dn't say God had a hand in that,
d you?"
don't suppose so—but . . ."
ı the case of your child—and,
ı, you would have to consult a
or—nature interfered with the
er development. God had nothing
o with it." (*This separates God*
nature. I doubt if many would
; however, like most statements
assurance, it makes little differ-
so far as content is concerned.)
had three miscarriages before
— was born. Could that have
ed it?" (*Here is further evidence*
uilt feelings.)
couldn't answer that question,
f I were you I would stop trying
xplain why the child is a dwarf
concentrate on bringing her up
perfectly healthy, normal child.
is that, you know." (*A question*
t have brought an interesting re-
se, "Have you thought it might
?" And then, "Why?")
That worries me. Other children
going to look at her and make
of her. Would you send her to
ivate school?" (*She shifts her*
ght because the pastor does not
urage her to talk further.)
don't believe I am the one to tell
what you should or should not
here. Frankly, I see no reason
she should be sent to a private
ol if by doing so you intend to
ect her from other children. Soon-
r later she will have to go out in
vorld, and that may be a greater
k to her than if she gradually
ıed how to take the 'hard
ks.' "
t's going to be hard."
There's no doubt of that, but if, while she is growing, you teach her to face this in the right light, it need not interfere with her normal development. Steinmetz was one of the greatest men of science, and yet his body was misshapen. You daughter at least has a straight body; Helen Keller was born deaf, dumb, and blind; and yet she has become an inspiration to others by overcoming her handicap. Other folk, in much worse condition than your daughter, have risen above their handicaps and carried on a perfectly normal life."

"I don't want her to go to a private school." the woman's husband said. He had been doing the listening, having said nothing during the conversation.

"I see no reason why she should," I agreed. "You will have the job of training her so that she will not look upon her smallness as too unusual."

"There aren't any other children like her in town," the mother remarked.

"Agreed, and there isn't any other man in town like me either, nor like your husband, and there isn't another woman in town like yourself. We are individuals. Your daughter just happens to be more individualistic than the rest! It need not be a drawback unless you make it one."

"I'm glad you said what you did about God's part in this," the husband said. "A doctor told me something along the same line, but I didn't believe him."

"Why did you ask him then?"

"I wanted to know what he would say."

"Do you beileve me?"

"Well, your story and the doctor's hitch, and I know you didn't talk with the doc." (*Also he might have added that God and God's work are in the preacher's department, so this family wanted a preacher's opinion.*)

"Do you believe me?" I repeated.

"Yes, I do and I'm glad you came tonight."

The talk then turned to other matters. As I was leaving, after a short prayer, the mother expressed her thanks to me. I told her that her troubles weren't over. I pointed out some ways by which her daughter could develop a normal personality and build a defense against the rebuffs she might receive. I offered my assistance toward this development.

She said, "You are about the first to give us a ray of hope that our daughter could live normally."

Editor's Note: The pastor writes: "I have had several short talks with this mother and father since the above conversation. They have both expressed the desire to join The Methodist Church, but I am holding them off for the time being."

Editor's Summary: I am pleased to present this interesting pastoral conversation, which was sent in by an accepted supply, because I am convinced that we must enlist the active help of laymen in the pastoral task. This minister thinks of himself as a layman; the couple seeking help think of him as a minister. He speaks of referring pastoral needs on to more experienced ministers; he should not, because he will be as helpful as most due to the fact that his people like him. That is made obvious by this couple seeking his help.

Some of you may think I have been pretty severe in my criticisms above. I have been, but the writer of this interview will not think so. He knows that he was helpful, but he seeks to be more helpful. He was helpful because this distraught mother and father succeeded, in spite of the minister's tendency to give advice and reassurance, in telling him a great deal about their worries. There was much more that needed to be told. There should have been further discussion about the nurse; the mother's early reaction to the child and her feelings toward it; the minister who told her the child's small size was God's punishment; the mother's attitude toward the three reported miscarriages and her feelings of guilt toward them. Did she do anything that may have induced miscarriage?

An interesting part of the interview —one that I hope no one will overlook—is the parents' rejection of the doctor's opinion concerning the child and God's part in it, and their acceptance of the same opinion from the minister.

This mother and father were helped. Note their desire to join the church. They should be taken in and a close pastoral contact established.

The Family in a Trou

It takes more than "pediatrician helps" and "psychological lectures"
satisfactory culture, declares the pastor of First Methodist Church, Oa
Calif. He presents some problems the church must face through such
as the Family Life Conference to be held in Chicago, October

CHRISTIAN family life has never been more disturbed than it is today. Old patterns of conduct and systems of values no longer hold the home together. New ways of family living are not yet established. Nevertheless, like the alert expectancy of birds poised ready for flight, many families are being helped by the Christian community toward a balance, courage, and strength that will allow them to soar into a better home culture.

A New Family Culture

Strong Patriarch. At the turn of the century father was the boss. He determined what was right and wrong. Around him family decisions were made. The feminist movement may have gotten started, but in the home all major and most minor decisions were finally up to "the head of the house." In the home, women and children were subservient, and father's omnipresent spirit, if not his heavy hand, was the center of morality, religion, and filial relations. Then a terrible thing happened.

Sick Matriarch. Father abdicated. It was not like the millennium which it took for women to be something more than chattel property, nor was it like the centuries it took Western civilization to outgrow the habit of having parents and wedding contractors choose the bride's or groom's life mate. All of a sudden mothers were left holding the reigns of family life. Father was lost in gargantuan social units, struggling to make a living. Almost overnight all of society got on wheels until today we find ourselves living in monstrous metropolitan centers amid a morality that rides high, wide, and not too handsomely on hordes of transient homes. In this mobile culture mothers sometimes desperately (almost always feebly) try to rule in the home.

Obviously many Christian fathers and mothers are unhappy. They do not want to go back to the patriarchal system, yet it takes more than mothers with pediatrician helps and P.T.A. psychological lectures to found homes on a satisfactory cultural pattern. We are groping for a new design of family living.

Democratic Romance. Perhaps we just get nettled into a conviction that we must do something to offset the false ideas of romance put out by novels and movies. More often, however, we see rather clearly that it is our job to prepare our children for a higher kind of marriage. Here in our culture, for the first time in human history, democracy can be lived in the home. Within such a social context we believe one has the best chance of growing up as a Christian. This goes for parents as well as children.

In a sense, all of life is wrapped up in this "romantic" way of feeling, thinking, and responding in the family. How shall we answer the earliest questions and the maturing questions about love and sex? When, where, and how much should parents share their affection for each other in front of their children? Is it possible that our youth, at a time in life when by experience and emotion they are in many ways least able to choose band or wife, can be turned into a big school and city romantic love guide them i Christian choice? Is romantic riage a sure foundation for thos have to earn enough money t port it, or have to enter the services to save and protect it better or for worse, our societ discarded the razor strap an woodshed and is now ready, a few years of sick matriarchy commitment to this democrati proach in sustaining family life

Working Together

Children Assets. On the non anized farm (from which most are removed by not more tha generation) it was necessary to big families. The more children were the more hands to milk the and gather hay. Everybody i family worked together. This p obvious core of worth in the of the home. It made for early riages, many children, and a fa centered social security. Hard was the lot of every able-bodied son and was very good for f living. When the industrial revol came to the farm, however, ra changes began eating at this co worth.

Things Instead of Love. F jobs that developed stalwart cha through working together have displaced by a passion for t It takes things, many things, homes with all modern convenie to get married. Children are a li

rld

ORGE A. WARMER, Jr.

cause they get in the way of our
mulation of lovely things like
cars, vacations, and TV sets.
ncial worries keep many couples
getting married until late in life,
they should have, long before,
ed raising a family. Things are
by husbands as gifts to show
s of their love. Things are used
he nation to assure the people
our defense is sure. All of which
up to a mighty impersonal world
e homes are classy but crass, and
e parents are harried, not happy.
think of what it costs to raise a
and educate him in a city!

rsons of Worth. In spite of it
our young students are getting
ied at an ever increasing rate.
nts can go on fretting about
s, but young couples are going
ve life as fully as possible. The
ny of the machine and the neces-
of earning money are secondary.
ciation in families is for king-
-of-God purposes. Before all is
mportance of individual people.
y job done to bring home needed
omic security, every chore done
family responsibility, every stew-
ip service given over and above
ine of duty to help fulfil God's
on earth, is part of a Christian
e of vocation—a doing of all of
to the glory of God and for the
of his family on earth.

All Need the Family

e Way of Survival. In yester-
s grandparents were needed.
ning was spun and sewn by hand;
eded patching and darning. That
exactly what grandmother knew
to do. Grandfather kept the
, harnesses, fishing nets, and any
needed piece of equipment sharp
mended. Furthermore, much
oling in the four R's—readin',
n', 'rithmetic, and religion—took
within the home. From eco-
ic life to social life, from doctor-
o character training, the family
was the survival center.

Brand-New Family Replacements. Now what do we do? We build homes where no grandparent can even visit us without everyone feeling it is a major crisis. Worse yet, we turn the job of raising our children over to other individuals and institutions. We furnish a place to eat and sleep but are relieved that the church teaches religion, that Scouts develop character, that community social agencies safeguard physical and mental health, and that schools use every spare minute left in extracurricular activities. "Spectatoritis" replaces family fun, and the radio robs us of the wonderful God-given art of conversation, which makes members of any family accessible to each other.

Co-operatives Unlimited. Yet again within the very revolution that is taking place the seeds of victory are being sown. Family councils are becoming the center of more and more homes. Parents find here a tool for showing a kind of interest in their children's opinions and activities that elicits a like response. Herein the art of sharing each other's problems is developed until the whole family has individual persons, with their needs and growth as the central core of concern.

In this kind of family the point of view of grandparents is sought quite as much as that of any other interested person or institution. In fact, individual persons with their unique and special talents are given authority by the process of the democratic method.

Toward the New Jerusalem

The Center of Social Life. There was a time when one generation passed its sense of values on to the next with the indispensable help of the church. On Sundays it was the obvious center of the village. Religious revivals, sewing classes, parties, and countless opportunities for the free exchange of ideas about any subject on earth kept the church at the crossroads of the most important things which happened within the community. As man's sense of community was shattered to bits by two world wars, however, the church staggered, faltered, and all but lost its effectiveness as the conserver of values.

Spiritual Sterility. Our extreme individualism finally caught up with us and cut adrift tiny, tragic selves who failed to be that which could hold the world together. Movie morality and radio renegades have battered down the bulwarks of the home; while secularism has commanded much of life energy of church members. In our homes we are afraid of affection. In our jobs we are emotionally starved. In our religion we lack conviction. Family devotions, grace at meals, private leisure which is held inviolate, and family worship at church are outmoded, and we have in their place a value vacuum. Without continuous community experiences we are lost—but not quite.

The Rebellion toward Religion. Like a groundswell, there is a reaction away from nonreligious families. By the grace of God, the need for a saving sense of values is driving families back to the Christian community. Within the church, which could redeem us from our sins, we expect to find something that we have not found in our homes. The first order of business in any church should then be an attempt to help families.

After all, we do serve in the one institution which can best save the "whole family"—from the cradle to the grave. Whether it be in the serious development of a Christian sense of right and wrong, or in the joyous sharing of great Christian music; in helping youth prepare for marriage, or teaching young parents how to understand and raise their children in godly ways, the church is our best community.

First Things First. The church that would help its families solve their problems in this troubled world does not specialize in crying havoc about war, bad politics, and low national morality. The primary solutions to our problems of living must be found and grown in the family. Saving churches emphasize Christian preparation for romantic marriage, teach the paramount worth of individual persons within each family, develop a Christian nurture that centers in the primary home group, and relate all church activities to a Christian community experience. These kinds of churches so teach, preach, and serve that redemption results.

The Pastor's Room

By E. M. CONOVER

In order to carry on an effective counseling ministry, the modern pastor needs an appropriate room in the church building, asserts the director of the Bureau of Church Building and Architecture, National Council of Churches. He makes suggestions here for selecting the location, size, and decoration of such a room.

IN OUR work of church building consultation, we are placing great emphasis upon the importance of the pastor's room in the church building when conferring with congregations, local church boards, or building committees. While it is an increasingly accepted fact that an important part of the work of Protestant churches today is in the pastor's counseling service, the pastor has been too modest in presenting his needs.

Years ago a pastor would drive out through the countryside faithfully attending to his pastoral duties. He would drive into a prosperous farm home; the wife would signal the husband to come in from the field; the farmer would gladly rest his horses and enter his home because the pastor had come to visit the family.

Today it would be unfair to expect a busy farmer to stop his farm machinery, in which there are tremendously high investments, and travel to his home because the pastor had called. Then, too, of course, the population growth of town and city has meant that the people must now go *to the* pastor, instead of expecting the pastor to come to them.

In presenting the needs of the pastor to the building committee, it is not difficult to secure the proper response on the part of the church—not when the importance of the pastor's room is really considered.

But we all know of the tremendous handicaps under which this essential work is often performed. Every week I visit buildings of large churches in which there is absolutely no room where the pastor may counsel his needy people.

Only recently I reviewed the plans prepared by an architect for a large parish house, in which space marked "the minister's room" measured exactly 4′ by 12′. Imagine this closet with desk, chairs, and built-in bookshelves! The architect is not to be blamed for this, because evidently he was given no list of requirements as to rooms and facilities which he should indicate in his plans for this new building.

When building committees express wonder that the pastor's room in the parsonage is not sufficient, I like to relate the following incident, and this has often been adequate for convincing a church board of the importance of the room in the house of God itself.

In this particular parsonage the pastor's study could be reached only by passing through the family living room. Early one evening a lady came to see her pastor, presenting difficult family problems to him. He was able to help this lady, and in her gratitude she left the room with tears streaming down her face. By this time there were neighbors sitting in the living room of the parsonage, paying a friendly call upon the minister's family. You can imagine the consternation and the gossip that started when the neighbors wondered what the minister had done to this lady to make her cry.

Let me repeat: pastors are all too modest in explaining to their congregations the full work of the ministry today, the work they are trained to do, and the work in which they are achieving notable success. I tell building committees that there are thousands of people who, since World War II began, would be in mental hospitals, in suicide graves, or in hopeless depression, except for the consulting service of many splendid Protestant pastors. But this work must be provided for in a suita room in the church building.

What should this room be call I wish we could receive suggesti at this point. I presume it is the tor's study—and yet it is much m than a study. Certainly the te "Pastor's Office" is inadequate. cently on a set of blueprints, a v fine pastor's room was labeled " Pastor's Studio." We simply cal "The Pastor's Room," pending ther suggestions from pastors th selves.

The pastor himself should stipul in the building plan his requireme for the room—its size, built-in equ ment, etc., as well as its location the building. And when consider size, remember the space that n be occupied by built-in bookshel or cupboards.

The best way, in my opinion, determine the size of a room not constructed is to arrange furnishi and equipment spaced and orien as one would like to have it in pastor's room. This could be done the floor of the social hall or s other room. After the furnishings so arranged, measure the space quired for such equipment when pr erly laid out. This is a good way demonstrate to the building comm tee how much space is needed.

Where should the room be locat There are widely differing opini among pastors respecting this. So pastors wish this room to be loca where anyone can see into it at time. Other pastors want the ro located directly upon the main co dor of the parish house. It wo seem to me that this merely inv interruptions by casual visitors to building when perhaps the pas needs the quiet and seclusion w the parishioner (as must have curred when Nicodemus came Jesus by night).

Many pastors prefer to have pastor's room in the church build to open off the general church of where there is an office secretary duty. Other pastors prefer to be the second floor in an accessi location, but not in a location lik to be interrupted by persons com to the church building on vari errands that could be cared for by sexton or church secretary. There

ourse, thousands of Protestant
ches with thoroughly effective
rs who do not have church sec-
ies or church offices. Here the
r's room must, perhaps, be lo-
l on the main floor of the church
ling.

ie character of the room itself is
rtant. First of all, the room must
e too small. When persons enter
astor's room, they should feel a
e of welcome, dignity, and con-
ce. The room should create a
e of quietude, and for this reason
lways recommend the floor of
astor's room be carpeted.

s to the furnishings, I find suc-
ul pastors require comfortable
s, but not chairs that will en-
age lounging. Incidentally, I al-
s dislike to see a couch in a
r's room. I think it has very
effect upon busy businessmen
other parishioners to know that
reacher has a couch in his work-
n. I think it would be better psy-
gically to have a bedroll hidden
in the closet, so the pastor could
ch out on the floor if he needs
st in the midst of a busy day.

lavatory and also a clothes
t should, of course, open off
pastor's room.

ncerning the matter of color in
pastor's room, increasing recog-
n is being given to the usefulness
lor as an aid in therapy, educa-
or in mental attitudes in general.
a pastor will indicate what atti-
s and emotions he wishes people
xperience upon entering the pas-
room, then we can very measur-
assist in creating such attitudes
emotions by means of the colors
ie room.

s one enters the pastor's room in
ity Methodist Church, Youngs-
n, Ohio, designed under the di-
on of the late Schuyler Garth
o was pastor during the planning
he building), one sees directly
osite the entrance a beautiful oil
ting of a Christian family with
figure of Jesus in the background.
building committee paid $325
this painting as one of the neces-
items of equipment in the new
ding. One can imagine the effec-
ness of this picture in interviews
ing with the problems of broken
es, or when interviewing candi-

The pastor's room in a church in Grand Rapids, Michigan.

dates for marriage or newlyweds.

Perhaps in view of our poverty-stricken church buildings—and this applies to some of our largest churches—the above-mentioned items may sound luxurious. But pastors simply must explain to their congregations the various phases of the pastor's work and the equipment needed therefor. When this is done I have never found a church board unsympathetic in the matter of providing as adequately as possible for the work of the pastor within the church building.

In addition to the pastor's room used for counseling and study, many pastors like a hide-a-way room where they can retire for an hour or more for uninterrupted study.

Modern unit heating equipment of various types utilizing gas or electricity is making it easily possible to heat one or two rooms in the church building without heating the entire plant. This overcomes one obstacle to having a pastor's room always available throughout weekdays in the church building.

In the new Highland Presbyterian Church, Fayetteville, North Carolina, one may see one of the most splendid pastor's rooms. It is on the second floor; the office of the church secretary is also here, the two rooms forming an easily accessible suite on the second floor of the new parish house.

The Meyers Park Methodist Church, Charlotte, North Carolina, has a splendid pastor's room which is reached through the church office on the main floor, but which has—and this is something not to be overlooked—a means of exit without requiring a visitor or the pastor to return through the church office.

The parish house of Second Presbyterian Church, Memphis, Tennessee, has a pastor's room large enough to accommodate a meeting of twenty persons. This is not the purpose of the room, but is mentioned simply as a matter of encouragement and illustration of the willingness of our modern churches to provide adequately for this department of the church's work.

Another splendid item of equipment is the fireplace, that is, an honest-to-goodness fireplace and not something artificial. One pastor, however, said it bothered him to have a fireplace because frequently two or three men of the church will come to the room in the evening to discuss around the fireplace church work and problems, and that it is almost impossible to get them to go home before midnight. Certainly this is an illustration of the effectiveness of a real fire in the fireplace as a part of the equipment of an active church.

The forward-looking church will make adequate provision for the pastor's room in its building program. The mission of the church demands it.

On the Record

By FRED W. CHURCH

Keeping records may not be the most exciting task of the pastor, but it is a necessary one, says Pastor Church. Here he tells how he keeps an up-to-date chronological membership register in his pastorate at the Methodist Church, Worcester, N. Y.

I HAVE just completed a chronological list of the members of Worcester Methodist Church that covers a period of about eighty years. There was preaching in Worcester as early as 1837, and Methodist trustees held a piece of property in 1840; but a Methodist Class was not organized until 1857. Beginning with 1883 Worcester appears as a charge.

The earliest records available of the Worcester church membership are contained in the East Worcester membership book, whose earliest entries are dated 1871. Within a period of twelve years five lists of the membership of the Worcester Class were made, and valuable information on baptisms and probationers was given.

Beginning with conference time 1883, the Worcester records provide the source of information. It is stated in the front of the first record book that when the Worcester Class became a charge there were 100 members. From the East Worcester records we have been able to gather data on all of these persons. The membership record book for the years 1895 to 1910 has been lost; so for this period we have only the names appearing in the record beginning 1910 as having been received during the years recorded in the missing record.

The loose-leaf mania of some twenty-five years ago has left its curse upon the last book of record. It is clear that many pages have come up missing. Who will deliver us?

This is my procedure in making a chronological membership list. Beginning with the earliest record, a typewritten card is made for every person whose name appears, and all the data given is entered: when baptized and by whom, when received into preparatory membership and by whom, when and how received into full membership, and when and how membership was terminated. The book and page is given for each entry. Various spellings are noted. Where there are conflicting data, no attempt is made to rectify the conflict, unless the conclusion is obvious.

If a person's membership is terminated, and he returns again to the church as a member, another card is made, with the notation (2) before the entry of reception. The record of women received before marriage is kept by their maiden names, with a cross-reference card for the married name.

When all the data from the various books have been entered on 3 x 5 cards, for all the persons of record, then the cards are sorted by dates of reception into full membership. The quickest method is first to sort by decades, then by years, and finally by actual dates. If only the year of admission is given, this card (or cards) is placed following all precisely dated cards for the same year; except where there has been a change of pastors, in which case the year-dated cards appear at the end of the pastorate for that portion of the year. The names of persons received on the same date are arranged alphabetically.

When all the cards have been arranged chronologically, the process of entering the names in a permanent book begins. We use the "Register of Church Membership" designed for 2,520 members, published by The Methodist Publishing House. For each entry we give name, how received, the date of reception, and when and how the membership was terminated.

The column headed "Residence" does not call for a permanent fact, and this space could better be g to data on baptism, or other nificant information. The name o receiving pastor is not written each entry; but the pastor's nan given opposite the first and the entries of his pastorate. Good, handwriting in black permanent is essential.

When all the data have been tered in the Register, the cards again sorted alphabetically. The c can best be kept in order if they punched at the bottom and a bo drawer with a rod is provided. As sons are received into the mem ship of the church, cards are r with the required data and inse in the proper place. It should part of the business of receiving sons into the membership of church, to see that they sign the n bership register.

Now the membership register n calls for revision. No one is aut ized to draw lines through any na or to write any personal notati Only the information determine given, and this is official and pe nent. A church or a pastor may any other kind of a book desirable will most certainly want to kee list of current members. But it be understood that such a list is a convenience and does not super this chronological list.

If every pastor would, at the of each year, make an alphabe list of all members, active and

ve, for his own or his successor's
and for filing with the secretary
he Quarterly Conference, this list,
deductions and additions, would
he basis for reporting the mem-
hip to the next annual confer-
e.

When the occasion demands that
rmation be found concerning a
son of record, the file card will
w the complete data, with refer-
es to book and page of the original
ation. The date of reception into
nbership makes it possible to turn
kly to the register and to make
ation of termination of member-
.

he chief factor in keeping a per-
record is a good record-keeping
or. I recall the notation on a
nbership record with which I
ked some years ago. On a page
the entry of "Baptisms" some
her had written: "I have baptized
nany people today I cannot recall
r names."

or the purpose of keeping data as
come up day by day, I use "The
cial Pastor's Pocket Record Book"
new one each year. Here is my
ial list of members; and in the
per places in the book are all the
tions of persons received, dis-
sed, deceased, baptized, etc. I
d not keep house without it. It
n my pocket whenever I go out
ng. I hate to think what might
pen to this box of cards and to
register if it falls into the hands
careless brother. I actually know
chronological membership list
ne hundred years reported miss-
within less than five years of its
pilation.

or this reason, I believe the Com-
ee on Membership should be a
king committee that sees to it that
records are received from one
or and delivered to another, with
e explanation of the methods
oted, and an offer of assistance in
care. We have all the legislation
need, and we have the means for
ing good records. If we have the
rmination, we can make and keep
rds which will have meaning to
eeding generations.

On Selecting Teachers

By JAMES S. PEMBERTON

The way to provide adequate instruction in the church school is to set up standards for teachers, says this pastor. He serves Dorranceton Methodist Church, Kingston, Pa.

IN NORMAL times it is fairly easy to obtain adequate buildings and classrooms for our church schools. The expenditure of so much money will bring us the equipment we need. The great problem, though, is selecting teachers—teachers of power and devotion, teachers who are able to leave their impression on lives. Without such teachers all the rest is as *sounding brass and tinkling cymbal.*

Many church schools are suffering today from poor teaching. Protestantism would be much stronger if children and adults were more properly instructed in the principles of the holy faith.

It is my firm belief that we ought to have some definite requirements for church school teachers. Here are some considerations that I have found helpful in working with church schools.

First, a word about the superintendent. He should, of course, be elected by the Quarterly Conference and be a member of the church. His attitude plays an important part in his success as a leader. He must be a tactful organizer and should be familiar with the entire church program.

The superintendent should be consecrated. He should cultivate a prayer life. He should be a Bible student. He should relate the church school to the church program, support pastoral leadership, and promote the church budget. He must, of course, have a passion for the winning of souls. Too often we find superintendents who have no evangelistic spirit.

A great failing in many of our churches is that some pastors coax people into offices. Some people like to be asked again and again. But we seriously weaken our cause whenever we beg people to serve as superintendent or teacher in the church school. This method of recruiting a teaching staff is bound to spell disaster.

Let us look at the teacher. What kind of teacher do we need? He must be one who interprets truth; and to do that he must know the truth. The secret of good teaching is knowledge and experience of Jesus Christ.

A teacher should love God and his Son Jesus Christ. He should be possessed by a love that will cause him to endeavor to do those things that are pleasing to the Heavenly Father, love that moves him to pray daily the words of a psalmist, *Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.* The teacher must love his task as an opportunity to serve God and his children. He must not be a teacher just to fill a place. There must be real enthusiasm for the task.

As for the teacher's personality, he must be winsome and have a pleasant appearance. A living personality contains a power that grips us, electrifies

us, inspires us, or else degrades and debases us.

The teacher's knowledge. He should have a usable knowledge of the Bible. He must know his pupils. He must be sensitive, quick to respond to all that is going on in the mind of youth. He must be conscious of the fact that the world is big to his pupils, and it must be so with him. He must be the kind of a person that pupils would like to select as their ideal.

A good teacher is not judged by the amount of work that he does in the presence of his pupils, but by the amount of work they do because of him. Nothing can be substituted for personal consecration to the task of enlarging and enriching the spiritual life of boys and girls. Personality, in the sense of both what the teacher is and the motive behind what he is, is absolutely essential. Any attempt to substitute a knowledge of educational technique for spiritual values will end in utter failure.

On the other hand, personal religious experience and consecration to the task of teaching do not in and of themselves fit one for the work of a teacher. Successful teaching is a highly specialized art, and in the light of modern psychology and pedagogy it is becoming a science. Teaching Christianity constitutes no exeception to this general fact. It calls for definite aims, intelligent evaluation of means, and a high degree of skill in the selection of and use of methods. Personality and teaching ability are both essential. The latter can have little meaning in the absence of the former, and the former functions by means of the latter.

The teacher on Sunday morning should be in his place at least ten minutes before the pupils. A successful teacher will have a real regard for the value of time. He should spend sufficient time during the week in prayerful preparation. During the week the absentees should be cared for, birthday cards should be sent, and weekly reports submitted to the department superintendent.

I have found the following teachers' covenant helpful:

1. Attend church school regularly.
2. Notify department superintendent if to be absent.
3. Punctuality.
4. Spend much time in preparation during the week.
5. Bring offering each Sunday.
6. Co-operate with superintendent's plans.
7. Attend department teachers' meeting.
8. Give time to visiting.
9. Pray for church school and workers.
10. Attend church worship services.

The teacher should realize that the child is the sole objective. Children are carriers of spiritual life. No subject matter is an end in itself—it is only a means to the end. The subject must always be subordinate to life. It is important to remember that one is not teaching an intermediate lesson but an intermediate boy or girl.

It is well for the teacher to ask some questions such as: What definite aim do I have? What materials and subject matter will best accomplish those aims? How can this material best be organized or arranged? What shall be my plan or method of presentation?

It is of the utmost importance that worthy, growing Christian men and women be selected as teachers and leaders of our children.

In summary, here is a list of requirements for teachers:

1. A vital Christian life.
2. A genuine interest in, and love of, boys and girls.
3. Physical, mental, social, spiritual alertness and vitality.
4. Ability to interpret religion in terms of daily living.
5. Ability to command respect by virtue of personal worth and teaching skill.
6. Open-mindedness and a willingness to learn.
7. So consecrated to the task as not to be easily discouraged.
8. Loyal and faithful.
9. Patient and good-humored.
10. Unselfish and energetic.

Now a word about the selection of our teachers and leaders, for often there is where the breakdown comes. Too often selection of teachers leaders has been haphazard and c less. Sometimes boys and girls left to pick out their teacher. personal likes or dislikes of one two influential members freque determine the choice rather t thoughtful discussion and select Sometimes the teacher is appoi by the superintendent or cabinet cause of availability and willingn little thought being given to spe qualifications.

Would not this be a better way?

1. Let the general superintend the departmental superintendent, the pastor go carefully over the c roll to determine, so far as possi what kind of teacher is most nee

2. Obtain from the church regi and the roll of organized classes a of names of people who might sibly qualify.

3. Grade prospects on each iter the above list of requirements.

4. Having eliminated all but or three prospects, go first to the who was graded highest and lay case before him. Take the class and point out explicitly what is t done. Give him some literature explain the plan of organization teaching. Finally, ask him to about the matter and to make decision after careful thought, gi him a week or ten days in whic decide. If his decision is affirma request his election by the ch school Board of Education.

The attitude of the teachers the officers of the church sc toward worship services is quite portant. It is extremely difficul educate children to attend di worship if their teachers absent th selves from regular worship serv At many of our church schools sons coming to worship are al stampeded by the exodus of chil and teachers. This ought not to No person ought to have the privi of teaching in the church school less he, himself, attends divine ship faithfully. I believe that these standards are followed maintained, we will be well on way toward having in our ch schools *teachers of power.*

hristian Education in Drama

By J. EDWARD LANTZ

arn by acting. This is the theme e second article on "Drama for Christian Living." Formerly an associate editor of Youth Publications, Methodist Board of Education, the author is now pastor of Lowell Heights Methodist Church, South Bend, Ind.

Lantz

THE first article of this series lealt with the basis of our dra- c work—the impulse and re- se—and indicated how this could tilized to help individuals live stian lives. We described the atic form and hinted how that l be used in a formal or an in- al manner, suggesting various in which a program of dramat- ould be started and carried on e church. We want to think now t using drama to support the ational work of the church.

e Fruits of Drama for Chris- Education. If one participates ucational dramatics, what values ne expect to receive as the fruits is labors?

A growing appreciation of the stian way of life, resulting in stian attitudes. A primary teacher large city mission told the story e Good Samaritan to the children then, with their help, divided it scenes for dramatization. When nteers were called to play the us roles, most of the children ed to play the parts of the rob- This was permitted and the was dramatized several times. several productions some of the ren volunteered to be the inn- er. Finally the great clamor was e the Good Samaritan himself; eas at the beginning his role looked upon with disdain. Their eptions of robbers and of the Samaritan had been reversed. , an appreciation of the Christian way of life was enlarged.

2. *A growing knowledge of the Bible and of Christian history, resulting in an understanding of the ways of God and man.* One winter a group of high-school young people in the church produced a play written by the author entitled *The Good Ole Days.* It is a historical play of the 1890's written for the Institute of Human Relations; and it touches upon the social, economic, political, and religious problems of the time, especially upon the problem of alcoholic drinking. The characters include Frances Willard, Eliza Thompson, and Chaplain McCabe.

When rehearsals began the director discovered that two players did not know the historical characters they were portraying. Thus, he took time to lecture on the historical setting of the play and on the role of the characters involved.

This information stimulated the curiosity of the players. They talked to elderly people who could remember back that far and found some who had seen the characters in action. Finally they decided to make their own costumes and pattern them on a study of portraits of the characters themselves. They produced the play three times in three different places and broadcast one scene over the radio. The production of the play in all its phases was a genuine educational experience for players and stage hands.

3. *A growing ability and desire to co-operate with other people and with God, resulting in Christian fellowship.* One of the greatest values and also greatest handicaps of educational drama is its unrelenting demand for co-operation. This demand is of great value inasmuch as it places a moral responsibility upon each person for co-operation. For rehearsals to begin on time, each person must be punctual. To have good rehearsals each person must have his lines memorized; and to produce the proper over-all atmosphere for a production, each person must put himself into the appropriate mood. One person out of mood is analogous to one instrument out of tune in a symphony orchestra. When players co-operate 100 per cent with each other in producing a play, the result is the highest possible kind of Christian fellowship.

4. *A growing personality that is increasingly Christlike, resulting in life eternal.* Many a serious heart wound could be avoided by grappling with the source of the wound in a play. Perhaps a primary reason for our high divorce rate, our large number of broken homes, our increasing juvenile delinquency, and our bewildered people is that we have not grown emotionally so fast as we have intellectually, and thus have not developed Christlike personalities.

Christian drama helps to supply the equilibrium and emotional fortitude needed to round out immature personalities. This kind of drama necessitates the co-ordination of the various parts of the body and trains them to respond rhythmically to various situations. It cultivates the mind by emphasis on content material and creates a sympathetic heart by causing it to beat in many different characters; it then integrates all these into a purposive personality, commanded by the great ideal of serving mankind and God through Christ, our Lord.

The Means of Drama for Christian Education. Let us now turn to a consideration of various methods by which these objectives can be accomplished.

1. *Dramatization of Bible Stories.* The dramatization of Bible stories is an excellent means of teaching their meaning and mood. This can be done in the home, in the Sunday school, in youth or women groups, and almost anywhere else.

The story should be carefully selected from the standpoint of number of characters, the message, the time available for rehearsal, and the audience to whom it is to be presented. The story should then be reviewed, divided into scenes, cast, and

rehearsed. When the dramatization is informal, as it usually is, a discussion of the story and of the presentation may profitably follow the production.

2. *Dramatization of Historical Episodes.* The dramatization of historical episodes has the same values as the dramatization of Bible stories and should follow the same general procedure. An episode can be taken from history, read, told, retold, divided into scenes, cast, and informally dramatized the same as Bible stories can be dramatized.

3. *Dramatizations of Life Situations.* Actual life situations can be dramatized the same as Bible stories and historical episodes. This may be done by informally acting out situations of interest to the group. This method has many salient values. It is an application of the theory of learning by doing, based upon the theory of apprenticeship and later formalized by John Dewey.

In dramatizing a life situation the factors may be altered so much as to become a hypothetical situation; nevertheless, the basic problems remain unaltered. For many people hypothetical situations are more real than the monotonous humdrum experiences of actual circumstances. The intellectual problems solved and the emotions aroused and controlled are significant benefits of educational dramatics. They are great aids in the development of Christian personality and character.

4. *Reading Plays Aloud.* This is another method of using drama for educational purposes. The most satisfactory way of reading a play aloud is not for an individual to read it alone, thus reading all the parts himself, but rather for a group to read it with all the characters cast and with an extra person selected to read the stage directions. In this manner a play can be read by the readers while sitting or while walking through their parts on an improvised stage. The latter method is the ideal way to read a play, and with one or two rehearsals it can be ready for a public presentation. This method requires fewer rehearsals and consequently much less time than to prepare a polished, memorized performance.

5. *Writing Plays.* The writing of scripts for dramatization is also an excellent project for any group old enough to write. If the group is small, the writing may be done at a group meeting; if it is large it is better to assign parts to individuals or committees.

6. *Producing Plays.* There are two ways of producing plays—informally and formally. Informal production places paramount value upon the education of the producers—the actors, scene hands, prompters, publicizers, etc. Even if one person plays a part poorer than another, he may still be given the role if it is conducive to his personality growth, the growth of his personality being considered more important than the good acting of the other person.

A timid person may be given an aggressive role to help subdue his timidity, or a domineering person may be given a minor role to give him the experience of playing second fiddle to someone else. This is the reason informal drama is so valuable for educational purposes. Formal drama, on the other hand, places its emphasis upon a polished production.

7. *Directing Plays.* Directing the play is the most important part of its production. A good director does not need to be highly trained, but he must be deeply devoted to his task. He must love his associates and his art. He must be on time for rehearsals, with prearranged plans of what he is going to do. He must be able to inspire co-operation by interesting his cast members in the project and by pinning definite responsibility on each person. Above all, he must inspire a love for drama and never a fear of it.

8. *Acting.* In informal drama acting is the chief means of personality development. Each person should be cast in the role that will provide for his greatest possible spiritual growth. This growth may come by playing a character type he has never played before, by grappling with new ideas in new situations, or by playing familiar roles with new associates. Acting helps to develop sympathy and understanding by placing a person in the o fellow's shoes. It also develops fin by improving one's voice and dict by straightening his posture or a ing his rhythm. It certainly deve powers of concentration and mem and insists upon co-operation other members of the cast.

9. *Costumes.* Costumes are no sential for informal dramatics, they are useful. They add an ai reality to the play and are ano source of learning for everyon the cast and crew. If the play is b cal or historical in nature, it is to see the values accruing fro study and fitting of costumes. same is true to a lesser degree i study of the dress of different cla of society in our own country an different races and national around the world.

10. *Scenery.* Scenery in most formal drama must of necessity more or less makeshift. In fact, it not require scenery and is often g without it. There is educational va however, in having certain mem of a group provide the best sce possible. To do this they must l the cost of certain materials, study play and its background, work the director and others, and fin use ingenuity in adapting material their particular stage.

All these methods of using matic material, plus the var phases of dramatic production, h educational values. Drama deals all phases of life—hence it is quently termed the mother of arts.

Suggested Reading

Elizabeth Erwin Miller, *The Dram zation of Bible Stories.* Univer of Chicago Press, 1934 (not print).

Fred Eastman, *Writing the One- Play.* Friendship Press, 1 $0.50.

Esther Willard Bates, *The Chu Play and Its Production.* Walte Baker Co., 1938, $3.50.

Alexander Dean, *Fundamentals Play Directing.* Rinehart & 1941, $3.50.

Eva Alberti, *Handbook of Act* Samuel French, 1932, $2.50.

J. S. Knapp, *Lighting the Stage Homemade Equipment.* Walte Baker Co., 1933, $1.50.

Resources for Rural Pastors

By BURTON C. BASTUSCHECK

Here is a discussion of some of the nted aids available to rural minis- s. This is the third article in the ies on "The Rural Church," by the stor of Keosauqua-Center Chapel thodist Churches, Keosauqua, va.

NO MINISTER can do effective rk without a certain number of oks as aids. Books are not in- ded to be merely decorations for lves. They are to be read, and ne books will merit many readings. The rural pastor needs to know ere he can obtain literature that is ecially designed to help him in his nistry. Until recently it was rather ficult for the average rural minis- to know where to turn for helpful rature. The situation, however, now changed. Today there are eral sources of good literature for rural pastor who wants help.

Practically every denominational olishing house can now supply ne helpful material that bears upon work of the rural church. If the ormation desired is of a technical ure dealing with some phase of iculture or community planning, county agricultural agent may be e to offer invaluable help. The ex- sion department of most of the e colleges of agriculture stand dy to offer helps and literature.

The United States Department of riculture publishes booklets that rural minister should be without. fact, he should not merely keep m in his study, but should en- vor to make them available to his ple. On request, one's name may placed on the regular mailing list the United States Department of riculture to receive regularly lists the most recent publications of department. The Yearbook of riculture, for instance, is the most pful to anyone interested in the gress that has been made in agri- ure. It is possible to receive one these copies free by writing to r congressman at Washington.

should like to mention several ks from which I have benefitted, and several writers who have inspired me to a deeper consecration to the rural ministry.

Arthur Wentworth Hewitt's books have all been worth while. May we suggest *Highland Shepherds* (Harper & Bros., $2.25), *Steeples Among the Hills* (out of print), and *God's Back Pasture* (Harper & Bros., $1.75). Ralph A. Felton has prepared quite a number of booklets dealing with specific phases of rural church administration. These may be obtained by writing Dr. Felton at Madison, New Jersey. Mark Dawber and Aaron Rapking both have a real message in practically everything they write. I read *Rural Life and the Church* (out of print), by David Lindstrom, with much interest. No rural pastor should miss reading *The Story of John Frederic Oberlin* (out of print), by Augustus Field Beard.

Anna Laura Gebhard's book *Rural Parish* (Abingdon-Cokesbury $1.50) recounts experiences that she and her husband had in the rural ministry. Here is an excellent volume that shows a beautiful attitude toward rural parishioners.

For a more intensive study of rural society from the sociological angle, there is no better book than *A Study of Rural Society* (out of print), by Kolb and Brunner. This large book, of more than seven hundred pages, devotes considerable space to various phases of rural community life. It is a "must" for the rural leader who wants to understand the rural community and its people.

Henry S. Randolph has prepared a mimeographed volume (which has been nicely bound) entitled *A Manual for Town and Country Churches* (Board of Missions, Presbyterian Church, U.S.A., 156 Fifth Ave., New York 10, N. Y.) It is just that. I have turned to it often and come away rewarded.

It would be well for the rural minister to subscribe to one or two rural magazines. *The Farm Journal* (Philadelphia 5, Pa.), *Country Gentleman* (Curtis Pub. Co., Philadelphia 5, Pa.), and the *Progressive Farmer* (Birmingham 2, Ala.) are all good. There are a number of others. *Rural Progress* (Nixon, Texas), a monthly publication in newspaper form, is very worth while.

No enterprising rural pastor will fail to become a member of the Christian Rural Fellowship (156 Fifth Ave., New York, N. Y.), or of his own denominational Rural Fellowship, if one exists. The denominational Rural Fellowships that do exist are all affiliated with the national Christian Rural Fellowship. The Christian Rural Fellowship bulletin is always stimulating. A complete collection of these bulletins, practically all of which are still available, contains perhaps the best material on Christian rural life to be had. Membership in the Christian Rural Fellowship also entitles one to receive copies of *Rural Missions* (formerly *Agricultural Missions Notes*) which is a small magazine designed to help create interest in a Christian rural civilization all around the world.

For the rural minister who wishes to use good devotional helps we would suggest *A Book of Worship for Village Churches, Country Altars* (out of print), and *Rural People at Worship* (out of print), all by Fred D. Wentzel, and *Rural Worship* (out of print), by Herbert H. Wintermeyer.

Certainly every minister should be acquainted with "Hymns of the Rural Spirit," a collection of rural hymns and songs that can add much to the enrichment of many a rural church or community gathering.

If you are looking for a more complete bibliography dealing with many phases of rural life, a most satisfactory one is *Our Rural Communities* (Public Adm. Service, $2.50), by Laverne Burchfield. The subtitle of this book defines its purpose: "A Guidebook to Published Materials on Rural Problems."

No alert minister will limit his reading to books or magazines that deal only with the rural theme per se. He will want to read many pieces of good literature in diverse fields. They will of course serve to enlarge his vision. Most of all, he will not forget that the greatest and best rural publication to date is one called the Holy Bible.

Why a Conference on Family Life?

By WILLIAM C. MARTIN

Until quite recently almost everybody was disposed to take the family for granted. Other social groups might need guidance and encouragement, but the family was so ancient in its origin and so elemental that it could take care of itself. And then the fact began to impress itself upon observing people that something alarming was happening to American home life. Examples of these danger signals were found in the mounting divorce rate, the increase in juvenile delinquency, and in the general disagreement among psychiatrists that nearly all personality maladjustments are traceable to unfortunate experiences which occur in childhood, sometimes before the child can remember the circumstances of the experience.

Concern is now being shown in many quarters. The schools through Parent-Teacher Associations, civic organizations, and various government agencies are taking a hand. It is not surprising that the church is giving major attention to every phase of the problem. With no thought of underestimating the value of any other source of help, it must be said that there can be no final or dependable solution of the family problem until the central message of the Christian faith is accepted and put into operation in the home. Until each member of the family recognizes that life can never be lived at its fullest on the basis of self-interest alone and that the ultimate source of authority is found only in God, the family will continue to be in perilous waters. This is why the church must speak—promptly and emphatically.

This is, of course, not the first evidence that The Methodist Church is concerned with problems of family life. But it is the most serious and far-reaching effort that has been made to bring the entire church to the conviction that something can be done about this situation and to provide some helpful means for moving in the direction of a more stable home life.

But what can four thousand people do, however well informed and enthusiastic they may be, in a church of nine million members? Not much—if their activities are confined to their own homes. But three such couples in each of the 573 districts of Methodism, working with the district superintendent and other district leaders in subdistrict and other group meetings, could reach a million families within a period of twelve months with a new emphasis on the Christian elements of family life. This conference could easily be the beginning of the most significant forward step which The Methodist Church has taken during the current quadrennium. The need is beyond question; the resources are available. The Family Life Conference [which meets in Chicago, October 12-14], is an earnest and straightforward effort to bring the two together.

GUIDE FOR PASTORS

A Good Minister, a thirty-two-page booklet, is currently being sent to Methodist pastors by the Commission on Ministerial Training. The author of the booklet is N. F. Forsyth, staff member of the General Board of Education.

"To what extent are persons won to God and guided in their Christian maturing" is suggested as the true test of all work of a minister and of a church.

The commission is also making the booklet available to young men preparing for the ministry.

THEOLOGICAL SCHOOLS

"How Will You Vote?" is the title of a twelve-page leaflet published recently by The Advance with the co-operation of Corliss P. Hargraves, executive secretary of the General Conference Committee on Theological Education.

This illustrated leaflet paints a realistic picture of the plight of Methodist theological schools as they face the task of providing better trained, more capable ministers.

The Advance urges pastors to make the leaflet available to the laity of the church. Order from The Advance, 740 Rush Street, Chicago, Illinois. Price: 5 cents each, 4 cents each for 10 or more.

CALENDAR OF EVENTS

Information for this section sh reach the office of *The Pastor* at l six weeks before the event or con ence is scheduled to take place, as far in advance as possible.—Ed

Sept. 13-15—Church Survey Commis meets. Chicago, Ill.

Sept. 25-27—Meeting of the Ger Commission on World Service Finance, Chicago Temple, Chicago,

Sept. 30—Promotion Day in the Ch School.

Sept. 30-Oct. 7—Christian Educa Week.

Oct. 2-5—Annual meeting, North Ce Jurisdiction W.S.C.S. Theme: "Chri the Answer." Roberts Park Meth Church, Indianapolis, Ind.

Oct. 7—World-Wide Communion Sun

Oct. 9-10—Portland Area Chris Stewardship Promotion Conference. Methodist Church, Portland, Ore.

Oct. 12-14—National Methodist Fa Life Conference, Medinah Tem Chicago, Ill.

Oct. 22-24—South Central Jurisdicti Conference on Public Relations, C homa City, Okla.

Oct. 24—United Nations Day.

Oct. 28—Reformation Sunday.

Oct. 31—Reformation Day.

Nov. 7-12—Methodist Conference Christian Education (Board of Ed tion), Grand Rapids, Mich.

Nov. 11—Men and Missions Sunday (men's Missionary Movement).

Nov. 22—Thanksgiving Day.

Nov. 25-30—National meeting of co ence secretaries of Evangelism.

CHRISTIAN VOCATION FILMSTRIP

Split Decision, a ten-minute so filmstrip, recounts the story of how young men found different solution their problem of choosing a Chris vocation.

Produced by the Division of the L Church in co-operation with the In board Committee on Christian V tions, the filmstrip is recommended use in assemblies, institutes, and o church gatherings of high-school college students. It may be orde from The Methodist Publishing Ho serving your territory.

.S.C.S. Seminars

The Church for You Doth Wait" is theme this year for District Educa- l Seminars of the Woman's So- of Christian Service held annual- late August or early September.

ne purpose of these seminars is to note missionary education in the societies of each district through enting approved studies of the cur- year.

ne district secretary of Missionary cation, under the leadership of the erence secretary of Missionary cation, is responsible for setting up seminars. Co-operating with her the secretaries of Christian Social tions and Local Church Activities, of Spiritual Life.

ne current studies to be presented "Latin America," "The Book of ," "Family Life—A Christian cern," and "Churches for Our ntry's Needs." Attention will also given to the church-wide study, e Negro in The Methodist Church."

R TEACHERS OF LDREN

ore Time for Teaching Children in Church is the title of a twenty-four- booklet written for church school ers.

ritten for persons who feel that hour a week is inadequate for di- ng the religious instruction of chil- this booklet deals with practical lems. Titles of sections are "Get- Under Way," "Meeting Objec- ," and "Providing Competent lership."

ne booklet may be ordered from Board of Education, North-East Conference, 463 West Market et, Akron, Ohio. Price: 20 cents.

OGRAM FOR PROTESTANT UTH IN SERVICE

response to servicemen's wishes small fellowship groups, the United owship of Protestants has been set ecently.

rganized by a committee composed epresentatives of the General Com- ion on Chaplains, the United stian Youth Movement, and the fs of Chaplains of the Army, this wship will provide youth in the ed Forces with the opportunity of inuing their civilian experiences as bers of various Christian youth ps.

nall groups, including men and en service personnel, will be formed on posts and stations across the country. All groups are to be integrated through local Armed Forces chaplains.

Meetings of the U.F.P. groups will not interfere with the regular worship services conducted by chaplains. The new program may serve to stimulate interest in the regular services.

It is hoped that the U.F.P. program will facilitate the return of service personnel to their church youth organizations when they are released from active duty.

WORLD SERVICE LEAFLETS

The Fourth Sunday World Service leaflet for distribution during September is printed in two-colors and illustrated. Devoted to the work of The Methodist Church in the Indian Missions fields of this country, the leaflet is entitled "Our Indian Missions."

"A Tale of Two Countries" is the title of the World Service leaflet for distribution in October. It presents briefly interesting facts concerning the work of Methodist missions in the countries of India and Pakistan.

Quantities of the above leaflets (available free to pastors for distribution) may be ordered from the Service Department, 740 Rush Street, Chicago, Ill.

CHRISTIAN EDUCATION WEEK

"Teach Religion—Make Men Free." This is the theme for Christian Education Week, to be observed September 30-October 7.

Sponsored by the Division of Christian Education of the National Council of Churches and its forty-member denominational boards of education, the special week will offer churches an opportunity to demonstrate the importance of Christian teaching and to launch their programs for the fall and winter months.

Daily themes for the week are: Sunday, Sept. 30, Rally Day—"Religion—the Foundation of Freedom"; Monday, Oct. 1, Leaders Day—"Responsibilities of the Free"; Tuesday, Oct. 2, Family Day—"The Family Teaches"; Wednesday, Oct. 3, Local Church Day—"The Church Teaches"; Thursday, Oct. 4, Community Day—"The Community Teaches"; Friday, Oct. 5, Youth Day—"Youth—Answer the Call of Christ"; Saturday, Oct. 6, Personal Meditation Day—"Be Still and Know"; Sunday, Oct. 7, World Communion Sunday.

For further information write to the National Council of Churches, 79 E. Adams Street, Chicago 3, Ill.

YEARBOOK FOR CHILDREN'S DIVISION

The Children's Division Yearbook for 1951-52 is now available, it has been announced.

The emphasis for this year is "Family Life—A Challenge to the Church." The book is planned for use primarily by superintendents of the Children's Division and superintendents of the departments in this division.

The *Yearbook* contains materials on home and church working together, suggestions for worship services, and resources for teaching (curriculum, audio-visual aids, books, leaflets, and pamphlets, and a record blank for the year's activities).

The book can be obtained on order from The Methodist Publishing House serving your territory. Price: 20 cents.

NURSES WANTED

In the present national emergency more qualified nurses are needed, according to the Board of Hospitals and Homes.

Welfare agencies, industrial plants, department stores, and other enterprises have openings for women trained in nursing.

The board urges pastors to call to the attention of young women in their congregations the possibility of combining college work and preparation for the nursing profession.

ACTION PROGRAM

An "action program" of evangelism is to begin on World-Wide Communion Sunday (October 7) and continue through Easter (April 13, 1952), according to the Board of Evangelism. This emphasis was suggested by the Advance for Christ and His Church as a means of bringing "honesty and clean living to the homes, and to political and economic life."

The board proposes that the program can be advanced in the following ways:

1. By evangelistic messages at annual conference sessions.

2. By each annual conference adopting an intensive and aggressive program of evangelism for its churches during the coming conference year.

3. By providing adequate leadership and funds for administering this program.

4. By urging and aiding every church to become evangelistic.

The Fountain

FELLOWSHIP!

Given the human condition, the most significant synonym of *living together* is *suffering together*. When men form a political society, they do not want to share in common suffering out of love for each other. They want to accept common suffering out of love for the common task and the common good. The will to achieve a world-wide common task must therefore be strong enough to entail a will to share in certain common sufferings made inevitable by that risk, and by the common good of a world-wide society.

—Jacques Maritain, in *Man and the State*
(University of Chicago Press)

PRIVATE AFFAIR?

It is said . . . that a man's religion is his own business and no one else's affair. If that be true then at last we know why the Kingdom of God so obviously tarries, for in ordinary practical affairs we have never yet heard of anyone acquiring a business who did not forthwith talk about it, sing its praises and attempt to persuade all and sundry to accept it at his own valuation—indeed to do business with him. I imagine that liquidation would ensue on any other terms. If we segregate Christianity for treatment that would bring any other cause into bankruptcy court we must not be surprised if it does not thrive.

—Dick Sheppard, in *The Best of Dick Sheppard*,
Halford E. Luccock, ed. (Harper & Bros.)

SOME JOB

An African chief is said to have defined the problem of Christian education as similar to that of ivory hunting. "You go hunting ivory," he said, "and you find that there is always an elephant attached." That precisely is the problem of the Christian frontier. You start out to educate people in Christian faith and discover that you must educate them for all of life. It is the problem of dealing with the elephant in the process of getting the ivory.

—Daniel T. Niles, in *That They May Have Life*
(Harper & Bros.)

THEY KNOW NOT . . .

Most of the people who think they have rejected Christianity have really rejected only a poor caricature of it. . . .

—G. B. Caird, in *A Primer of Christianity*
(Oxford University Press)

MATERIAL DIFFERENCE

It may safely be said that one ground for the hope of Christianity that it may make good its claim to be the true faith lies in the fact that it is the most avowedly materialist of all the great religions. It affords an expectation that it may be able to control the material, precisely because it does not ignore it or deny it, but roundly asserts alike the reality of matter and its subordination. Its own central saying is: "The Word was made flesh," where the last term was, no doubt, chosen because of its specially materialistic associations. By the very nature of its central doctrine Christianity is co mitted to a belief in the ultimate significance of the histori process, and in the reality of matter and its place in t divine scheme.

—William Temple, in *William Temple's Teachi*
(The Westminster Press)

ENSLAVEMENT OR EMANCIPATION

Books have been used as tools for man's enslavement our times. Before armies marched books prepared the w Books of perverted materialistic philosophies blinded m to their true ends. Books of a naive humanism led men believe they could establish new orders upon a basis blood and soil. Books persuaded men to ignore the conce "The republic of men under God."

But because there are good books whose message i tireless criticism of oppression, men shall be lifted ab servile fear. Great books, the blades of mankind's f spirit, shall usher out the totalitarian ideologies just Cervantes laughed out of existence many dusty medie customs by creating his ill-fated knight who tangled w windmills.

—Woodrow Geier, in THE PAS

THE LEAP

It is not a question of believing certain men or writi which assert that God raised him from the dead on the th day. We do not trust the God of faith because we beli certain writings are trustworthy. Yet it is our convict that God is faithful, that He kept faith with Jesus Ch who was loyal to Him and to his brothers; that Chris risen from the dead; that as the power is faithful so Chri faithfulness is powerful; that we can say "Our Father" that which has elected us to live, to die, and to inherit beyond life."

—H. Richard Niebuhr, in *Christ and Cult*
(Harper & Bros.)

EXALTED STATE

The separation is now complete. . . . For the people, f dom of religion means freedom to have it; for the stat means freedom *from* it.

—Eivind Berggrav, in *Man and S*
(Muhlenberg Press)

A GOOD MINISTER

He had just finished telling a group of fellow minis why he thought he ought to accept the call. The Chu was over 200 years old but very weak. The congrega seemed to believe that the reason for their sad state that they never had a "good minister." Most of their pas had been young men just out of seminary; too inexp enced for a difficult church. The man they had just ca had experience, eight years in the Christian ministry, they were quite hopeful.

We listened in silence as he repeated the shortcoming his predecessors which the people had carefully catalog for him. But when he finished an older minister spoke and said, "John, if you accept that call, I will put you d as the most egotistical person I know."

Think it over," he went on, "It is true that none of the
n who served that church as pastors were men of excep-
al ability, and all of them inexperienced. But also re-
mber this, that Christ has been working in that commu-
through his church for 200 years, and you can't hon-
y believe that he failed because *you* were not there to
p him. No church is without a "good minister" if they
let Christ minister to them."

—Hugo R. Pruter, Orford, New Hampshire

SY SUFFERING

THE MORE SUITABLE AND SAFE FORM OF PENANCE SEEMS TO
that which would cause sensible pain to the body and
penetrate to the bones, so that it inflicts pain, but does
cause sickness. For this reason it would seem more suit-
e to chastise oneself with light cords that cause superficial
n, rather than in any other way that might bring about a
ous internal infirmity.

—*The Spiritual Exercise of St. Ignatius,*
by Louis J. Puhl, S. J. (Newman Press)

THE "OLD MAN," DEATH

A man came to a pastor, time after time, and promised he
uld never drink again. At last the pledge was taken in
l form, and yet once again in the late evening the man
peared and said he must be allowed to have a drink or he
uld die. The pastor quietly told him to go home and die,
went on with his work. The next morning the man came
h a new confidence in his face and said, "I died last night."
e facing of hidden fears in the silent confessional, the dy-
to fear, letting God have His way, is part of our work
re.

—Douglas V. Steere, in *The Pendle Hill Reader,*
Herrymon Maurer, ed. (Harper & Bros.)

GGEDNESS

'm sick of the sweet and sticky stuff so much religion is
de of. It doesn't matter a great deal if you have it or don't
e it. It fools around on the surface, where everybody else
ls around, thinks the same things, says the same things,
s the same things. The New Testament peels off like a
e-bomber, thank God, and heads straight for the grim
lities people have to face. . . . Nobody in this profoundly
e generation ever gets deeper than the New Testament
s. You never have to apologize for it in any company where
ins meet. No matter what goes wrong or how badly, you
't need to be ashamed of it, or afraid that it will dodge
issue. It was written from the bottom up.

—Paul Scherer, in THE CHAPLAIN, March, April, 1951

VING AND NOT HAVING

Christianity promises to make men free; it never promises
nake them independent.

—W. R. Inge, in *Man and God,* by Victor Gollancz
(Houghton Mifflin Co.)

ORE SKEPTICISM, PLEASE

As I see it, the error of those who are too skeptical to be-
ve in the supernatural core of Christianity—the incarna-
n, the miracles, the resurrection—is not really that their
skepticism is too great, but that it is too little and too spotty in its application. I suppose that no thoughtful Christian today is unaware of higher criticism or of the varied nature of the materials that make up the Bible: to be orthodox is not necessarily to be a literalist. The fact is that we simply cannot know the final truth about anything that is very much worth knowing, even the nature of the atom. All our theories, and even our "facts," are ultimately views, which is to say, perspectives. Faith in Christ involves a leap beyond the established evidence, and classical Christianity has always known it. Otherwise the theological virtues would not be faith, hope, charity, but would be reduced, as religious modernism has indeed reduced them, to charity, with a debased meaning.

—Hyatt Howe Waggoner, in *These Found the Way*
(Westminster Press)

WAITING FOR AN ANSWER

"It might be expected that in acquiring a liberal education, a group of young men might find ideas and ideals to which they could cling with courage and conviction. But such seems not to be the case. Perhaps nowhere is there so much lip service paid to democratic ideals and so little stern devotion to these ideals as in the American colleges. The question forces itself upon us: What are we here for and what is a liberal education striving toward?"

—A student, in *God in Education,* by Henry P. Van Dusen
(Charles Scribner's Sons)

WITHOUT A SONG

As an outsider I was highly critical of church members, not being acquainted with these little saints in the making. Nevertheless, although I propose not to dwell on it outside the family, I am highly critical of the social outlook of many church members, particularly certain church officials and most particularly some churchmen who are successes in business and the professions. Where once I mistrusted religion because of its emotional content, as an insider I am appalled to find little emotional drive, little plunging conviction, virtually none of Christ's kind of social daring. "Let's be practical," they repeat as mechanically as a parrot, though in lower register.

—Mildred E. Whitcomb, in *These Found the Way*
(Westminster Press)

BETWEEN ALPHA AND OMEGA

The Bible story is the story of the interaction of these two: God present and active in the events of history, and men responding with faith and love and obedience, or turning their backs and refusing to listen and obey.

—A. G. Herbert, in *The Bible from Within*
(Oxford University Press)

REVELATION

. . . For of what use is existence to the creature if it cannot know its Maker? How could men be reasonable beings if they had no knowledge of the Word and Reason of the Father, through Whom they had received their being? They would be no better than the beasts, had they no knowledge save of earthly things; and why should God have made them at all, if He had not intended them to know Him?

—Athanasius, in *The Incarnation of the Word of God*
(Macmillan Co., 1946)

pastors' reading guide

THE PASTOR presents in this section outstanding books chosen and evaluated by our consultants. Selections are made from the best of the current books in fields of special interest to pastors. These books have been chosen on the basis of sound scholarship, good literary style, and usefulness to ministers in their life and work. The purpose of Pastors' Reading Guide is to recommend good books for our readers' personal use and to encourage their reading and study of the best in currently published literature. One or more books, selected from ten categories of special interest to ministers, will be presented each month. This month's selections are in the fields of Christian Education and Pastoral Work. Here are the evaluations of our consultants.

EMILE CAILLIET, Stuart professor of Christian Philosophy, Princeton Theological Seminary.

PAUL E. JOHNSON, professor of the Psychology of Religion, Boston University School of Theology.

T. A. KANTONEN, professor of Systematic Theology, Hamma Divinity School, Springfield, Ohio.

PAUL B. MAVES, assistant professor of Religious Education, Drew Theological Seminary, Madison, N. J.

DONALD M. MAYNARD, professor of Religious Education, Boston School of Theology.

CARROLL A. WISE, professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, Evanston, Ill.

Four Philosophies and Their Practice in Education and Religion

—By J. DONALD BUTLER

Harper & Bros., 551 pp., $4.

ALL ministers who would take seriously their role as educators might do well to acquaint themselves with the basic philosophies outlined in this distinguished new text. Butler, a dependable guide in the much-neglected field of Christian education, takes the reader step by step through each of four philosophies—naturalism, idealism, realism, and pragmatism—and shows him the implications of each for education in general and for religious education in particular.

Cailliet

As this work is a textbook for future educators, the author devotes the greatest part of it to an objective survey of the field and reserves the statement of his own preference as to basic philosophy and methodology for the final chapter, which is entitled "A Confession of Faith: The Outline of a Philosophy." It is there especially that ministers and all other Christian teachers will find helpful guideposts to enable them to communicate their faith in the thought forms of today. Himself a consecrated teacher, Dr. Butler does not fail to give a place of consummate importance to the special revelation of the Bible, Christ, and the Christian Church.

It is, therefore, in the practical application of basic philosophies to *education with a religious context* that this book proves most valuable. Butler would assume that "The method of knowledge and the content of knowledge are necessarily related. The one implies the other, and vice versa." "There is no rest in endless preoccupation with method and process; true rest is in being related to that reality which is the object of all knowledge." As an educator, Butler upholds such basic principles as the priority of self as an interpreter in an interpretable world, the demand of consistency in the search for truth, the limitations of created beings, the self-revelation of God, and man's id aim in the context of that revelation.

What then is the resulting approach to Christian edu tion? "Knowledge, if we follow all the doors that open us, if we venture in faith, and respond to all the overtu made to us, eventually leads us to this tragic meeting [tween God and man], where self is completely lost a knowledge becomes transfigured as love." In which, th of the four philosophies here discussed can the consecra Christian teacher find a helpful ally? The reader, and wou be educator, is asked to familiarize himself with all f major philosophical tendencies in their historical framew and to choose the method most appropriate to the content his message to the pupil, the "less mature." We infer t idealism in education as propounded by the late Herman Horne of New York University (under whom Dr. But studied for some years) comes closest to realizing the tea er's purpose as Butler sees it, involving a "superior adju ment to God." We must add in this connection, however, t the author gives the impression that he is not fully aware the basic confusion inherent in idealism—namely: while mind is essentially a *knower*, idealism always tends to tu it into a *pseudo-maker* (cf. pp. 268-272).

This reviewer appreciates the fact that it was for the sa of clarity that one viewpoint was discussed at a time, th saving the reader the confusion of shuttling back and fo between systems. While the resulting clarification grea facilitates integration, the task of integration comes too l in the book to be truly effective.

Besides, the author's own position is presented within t space of thirty-seven pages in a book containing over f hundred. However rich the "Appendix," it hardly con tutes an invitation to integration. But more. Are we to und stand that a coherent Christian philosophy may be integra in *any* major philosophical tendency, whatever the pres positions of such a tendency may be? Is there no *sui gene* Christian philosophy? The basic framework of *Four Phil ophies* leaves something to be desired with reference to su preoccupations.

Thus an excessive Christian humility would seem to ha detracted from the effectiveness of an otherwise lucid, use textbook. Dr. Butler's volume will undoubtedly prove help to laymen and ministers who wish further to familiarize the

es with the vocabulary, history, and main trends in the osophy of education.—***Emile Cailliet***

KNOW a teacher of philosophy and religion whose first in appraising a new book in these fields is the number of rences to Kierkegaard. Judged by this standard, Butler's book is worthless. Fortunately there are other standards, such as clarity, informativeness, objectivity, a fair and appreciative attitude toward forms of thought not to one's own liking, and all-around usefulness. By these tests the book is a good one. But the lack of even a single reference to the Danish sage or to any existentialist indicates a serious limitation. When philosophies are classified under the conventional pattern of naturalism, idealism, realism, and pragmatism, then comprehensiveness as well as contemporaneousness must be curtailed. Logical positivism and semantics other notable omissions. A student would be more at e in present-day thinking if his introduction to positivism uded not only Comte but also Schlick and Carnap.

Kantonen

Vithin its self-imposed limitations, the book presents lear and thorough analysis of each of the four philosies, its history, its structure, its educational and religious lications, and its elements of strength and of weakness. introductory chapter helps the novice to get his bearings hilosophy. The concluding chapter, containing an outline he author's own philosophy, reveals him to be a positive istian thinker with idealistic leanings.

he book is "projected primarily as a text and reference courses in the philosophy of education." It should do much romote clear thinking and sound appreciation of spiritual es among teachers. But it is also a useful reference work students of philosophy and religion. And ministers, who t both think and teach, will find here many clarifying ghts, both theoretical and practical.—***T. A. Kantonen***

HERE undoubtedly are many leaders in the field of Chris- education who, if only they would admit it, are a bit in their thinking concerning the implications of ideal- naturalism, realism, and pragmatism for education in eral and religious education in particular. They have a osophy of education and of religion of their own, to be , but it has not been carefully wrought out. Rather it has eloped, a bit coming from here and a bit from there, as have read and gone about the task of guiding the reli- us development of growing persons in the church and ie. They are not certain—indeed, they may never have ed the question—as to whether their objectives, *what* they h, and the methods they use are consistent one with the other. They do not know whether they belong to any one school of philosophy or whether they have developed an eclectic viewpoint that lacks coherence and integration.

Maynard

Those who fit this description will find this book fascinating and of great value. The style is clear, the approach logical, and the illustrations pertinent. Although Butler frankly grants his predilection towards idealism, one gets the impression of fairness and objectivity in his summary of the strong and weak points of each philosophy.

Those interested in Christian education will be especially interested in such suggestions, picked at random, as the following: that idealists and pragmatists share the idea that the process of learning is in the response of the learner; that most idealists are quite definite in insisting that all education cannot be direct experience, as is the assumption underlying the experimental tendency in recent education; that education when guided by realism is preparation for life and not life itself.—***Donald M. Maynard***

Client-Centered Therapy

—By CARL R. ROGERS

Houghton Mifflin Co., 560 pp. $4.

IN WHAT sense is the pastor a therapist? He is not a doctor of medicine, yet has a healing service to perform. He is not a physiotherapist or a psychiatrist, yet his vocation is to work for the cure of souls. He has many important tasks to do, but none of them is so urgent as that divine work that our fathers called the saving of souls.

© Fabian Bachrach

Johnson

If this work is to save us from our worst tendencies and help us develop our best potentialities, then it is not far from the service known today as psychotherapy. Along with other services of inner healing and growth, the work of the pastor draws him into the mental health team, where he is apt to find himself in over his depth. For psychotherapy is a deep subject, requiring special training, understanding and skill beyond that of the general preparation which theological schools in the past have usually given.

Such qualifications for pastoral counseling are not to be had by the armchair method of reading one book or a library of books. Clinical training is necessary to understand the dynamics of personality and interpersonal relationships, and to know oneself in creative responsiveness to the travail of growth in another person. But to discover what goes on in therapeutic counseling, this book is a useful guide, at once revealing and disturbing. *Client-Centered Therapy* is revealing of the elusive yet essential forces at work in relationships productive of personality growth; it is disturbing in showing how costly and exacting are the conditions we must fulfil if we are to participate effectively in the work of soul-healing.

Carl Rogers stands at a focal point of controversy among therapists today. The publication of his *Counseling and Psychotherapy* (Houghton Mifflin, 1942) came at a time when pastors and other workers in human relations were sought as counselors. They found his nondirective method an approach that enabled them to do less harm and more good than otherwise. But there are aggressive and authoritarian drives in us that protest against becoming a nondirective counselor. Rogers' nondirective method became a target for such invectives as "superficial," "unmoral," "passive," and "neutral." Such attacks, though often biased and uninformed, have served a useful purpose in provoking vigorous discussion, experimentation, and research in the process of counseling to see what actually changes human nature for the better.

The results of this experimentation and research are now reported in *Client-Centered Therapy*, another significant landmark in the psychology of counseling. The basic issue in counseling, says Rogers, is the philosophy of the counselor. Does he have faith in the worth and dignity of every person?

If not (and here the actions of pastors speak louder than words), he will distrust people enough to dominate them by his superior wisdom, manipulate them to do his bidding, and devaluate them by assuming they are incapable of choosing goals, or moving toward them by their own potential inner resources.

If he does trust their inner capacities he will accept and permit them to discover and develop these potentialities by democratic attitudes of deepening appreciation and patient understanding. Whatever method the counselor employs is doomed unless it genuinely expresses his own attitudes, as the outcome of his own growing faith in the person he comes to serve. And this will inevitably reveal his faith or lack of faith in himself and the God who creates and respects this freedom of choice in all persons. He can only be as nondirective as he has achieved this basic respect for others.

The counselor's role is not passivity, for this is experienced by the client as rejection. It is not *laissez-faire,* for that does not indicate to the client his worth. It is not merely to clarify and objectify feelings; this is too intellectualistic and counselor centered. What the counselor seeks is "the internal frame of reference" to perceive the client as he sees himself, to lay aside all external judgments and communicate something of the emphatic understanding that suffers together and searches with the person for positive steps of growth.

A pastor who develops such understanding and accepting attitudes, has more than a kit of tools or methods for his counseling. He has a way of perceiving other persons that will revitalize all of his relationships. He will have a basic approach to people that will affect his preaching and public leadership, his work with groups as well as individuals, his teaching and discussion as well as his conversation and listening, his administrative work as well as his recreation with all ages in family, church, and community.

How this internal reference to people works out in detail is delineated by Rogers in this book. He shows what the relationship means as experienced by the client and the counselor in a variety of situations, not unlike what the pastor confronts in his pastoral work. From these practical dilemmas faced honestly together, a theory of personality and interpersonal relations is taking systematic form. The pastor who cares enough for people to understand them more deeply, or to relate himself to them in a vital ministry to their growing needs, will not cease to pursue this and other avenues of psychological research, where theory and practice meet at the crossroads of human need and enlarging fulfilment.—***Paul E. Johnson***

TO ONE who is familiar with the previous writings of Carl Rogers and aware of the discussion that swirls around the nondirective approach to counseling, *Client-Centered Therapy* is fascinating for what it reveals of a theory in process. Much less systematic and more tentatively stated than *Counseling and Psychotherapy,* it is more stimulating. The willingness to modify previously held conclusions in the light of experience reflects a growing maturity in the point of view. Regardless of the position one takes toward the Rogerian school of counseling, this book is a "must" in t field, especially as it does answer many of the criticis directed toward it.

Maves

Would this be a good book for beginner to start with? I believe would be; for it represents an op approach and does not encourage t beginner to believe that he is a co petent counselor just because he reading the book. This may stimul him to do further work in the fie

When it is pointed out that the a tude of the counselor rather than methodology in counseling is prima would the reading of this book be he ful for the pastor? To one who basically warm and understanding in his relationships persons, this book will give confidence and a method going ahead in his attempts to help persons. For one w finds it hard to be anything other than directive or who directive and does not know it, this book will help him become aware of his attitudes. Perhaps it will lead him evaluate the effect of his relations upon others with whom counsels.

The stress laid upon the constant testing of hypothe and the continual evaluation of results is doubtless one its chief contributions. The Christian minister will be plea when he notes that Rogers frankly adopts the word *love* the best one to describe the basic aspect of therapy. He w be challenged, and perhaps disturbed, when he discover psychotherapists's view of what it means to love.—***Paul Maves***

WHAT does this book offer the busy pastor?

First, it offers a clearly stated and highly significant po of view in counseling, around which much discussion a study is taking place today. It is a point of view toward which few people are neutral.

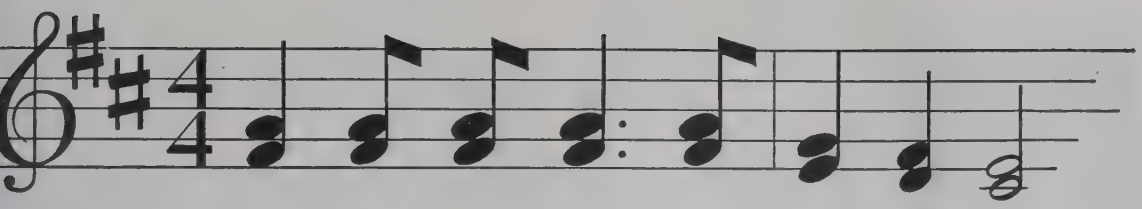
Wise

Second, it offers a philosophy of human relationship that challenges some of the commonly accepted ideas of ministers and their role, while it confirms some other ideas that ministers have held. Here is a book in which the interests and needs of persons are central. While it is not so stated in the book, many ministers will sense the affinity between the concern for persons evidenced here and the concern which the Ch tian faith holds. Only it is thoroughly implemented here a practical approach to personal problems.

Third, there is a basic insight in this book into the in relations of counseling and education, group leadership administration, and other group activities. Much of the c tribution of the minister to persons is actually made thro groups. Ministers are often in a quandary about the rela merits of individual and group approaches. There is a gr deal in the second section of this book that will help minister in his group activities and relationships.

Fourth, the minister may feel a lack in this book. It ma no mention of religion or of the religious implications this approach. But if the minister reads deeply he will f evidences of a real religious attitude. Other books deal w some of the theoretical religious implications of this appro —or better still, let the minister work these out for hims —***Carroll A. Wise***

Prices of all books reviewed in THE PASTOR are subject to change without notice.—Ed.



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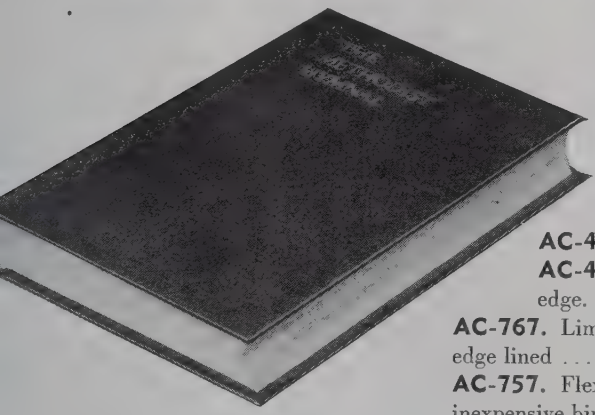

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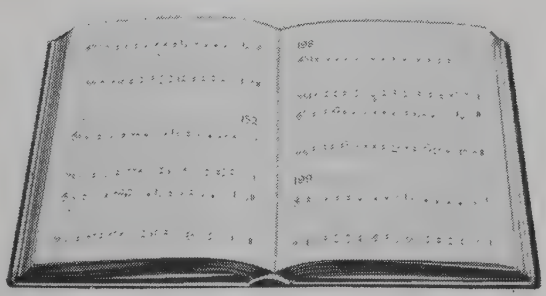

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War with Russia?

By D. F. FLEMING

Perhaps not, according to the books on international relations reviewed here. The alternative is a long struggle requiring patience, perseverance, and moral insight. The author is professor of Political Science, Vanderbilt University.

A DISTINCT change for better has come over our international outlook recently. Up until lately there was a probability amounting to a near certainty that the arms race between the two great power blocs would end in the usual manner—in a world war, one that would finish Western civilization, at least in Europe.

This result can still happen easily. But the recall of General MacArthur and the long Senate hearings that followed have demonstrated conclusively that the Truman Administration is trying to avoid a world war. It may not succeed, but after the hearings not even the Russians can believe that our Government wants or intends to begin an early world conflict.

This is important because enough powerful Americans outside the Government have accepted and advocated the "inevitable-war" doctrine to give the Soviets strong ground for believing that their thesis of capitalist-imperialist wars would work out on schedule. Now they know that, at the worst, they can count on a few years' time—and time in such a crisis is vital.

On our side we have not been able to discover that Moscow is willing to expand the Korean war, or the Iran affair, into a third world war. Though the Russians remain heavily armed, they have attained again their prewar standard of living, with a presumption of further rises. This is the conclusion of a proved anti-Bolshevist, David J. Dallin, in *The New Soviet Empire.*

Dallin also demonstrates that the phenomenal efforts of the Soviets to make their peoples literate have created intellectual elites in each of the scores of Soviet peoples who are now doing some thinking on their own. He finds that the second generation of Red leaders is loyal to the regimé, but does not have that burning *devotion* that characterized the first generation. He is sure that Russia cannot bear any "great new strain," such as a world war.

On the other hand, Dallin holds that Russia "cannot be conquered or even occupied by an enemy," and that "not ever by war can the outer world bring about a new regimé in Russia." It can "do much to accelerate events and create the pre-conditions," but a change in the "present political system in Russia can be finally achieved only by means of internal developments."

This is a far cry from the inevitable war, two worlds must clash, one system or the other must be destroyed, thinking that has made so many millions of Americans hysterical with fear during recent years. Today the realization is spreading that neither side can destroy the other, which means that both have got to learn to live together. Each side may still h and work for the downfall of the other's way of life, the evidence accumulates that propaganda, infiltration, evolution will have to be the weapons relied upon, ra than that supreme *revolution,* which is modern war.

Atom-Blitzing No Solution

This conclusion is buttressed by Marshall Andrews in hard-hitting book, *Disaster Through Airpower.* This boo a smashing assault upon the idea that we can atomize Soviet regimé with long-range bombers, the doctrine carried almost all before it in this country, from Hirosh until the Korean war.

Andrews demonstrates conclusively that air power ceeded in demolishing the cities of Europe and Japan w out advancing military objectives notably and that A-bomb can never be anything more than one weapon balanced team of land, sea, and air weapons—all cente around the most vital weapon of all, the foot soldier. notes that American-British bombers killed 300,000 civili in Germany, wounding 780,000 others. We destro 3,600,000 dwellings and made 7,500,000 people homeless, Germany did not capitulate until after the Allied and Russ ground armies had met at the Elbe.

In a Soviet-Western war our bombers could be expe to atomize some Russian cities, but that would be me the beginning of the war, not the end of it, with Soviet tro fanning out quickly throughout the Near East and West Europe—and atomizing Britain from bases fifty miles aw

Andrews warns us against the empire-building tactics the Air Force and its Air Force Association, as well as potent desire of the airplane manufacturers for ever lar military orders.

Conscription Questioned

The famous British military expert, B. H. Liddell H fully shares Andrews' faith in balanced forces, but he agrees about the value of conscription in his *Defence of West.* Author Hart finds that the German blitz in the W was carried through by compact spearheads of tanks planes against helpless conscript masses. He is convin that conscript armies are of even more dubious value in future. He argues that they are no answer to attack by ato bombs and long-range rockets, that "a useless mass of specialized manpower" merely "places excessive burdens the system of transport and supply." He thinks it a cr

ıon to suppose that so-called "trained reserves" would of value against an enemy's rocket and atomic bases—nat they could redeem the devastation already suffered. a professional force as ready to go as a fire brigade d be of use.

art condemns conscription as particularly unsuited to ıtries like the United States and Britain, whose military blems lie mainly overseas. He rejects it because it runs ıter to the qualitative trend in modern warware, because pulsion is not the way to get enthusiasm and reliability, use it "gives the military hierarchy greater influence and tes a bigger vested interest in warlike activities," and e all, because "conscription immensely increases the er of the State over the individual." He maintains that ıs been "the cancer of civilization."

Europe Doomed by War

art warns that the Russians are concentrating on aircraft pel atomic attack and that "in the case of a vast country Russia several hundred atom bombs might not be de-e—even if such a country were unable to retort in kind." ı the vital issue, "Could Europe survive another war?" eflects the feeling of all thinking Europeans that it could Russia and America are protected by space. West ope is not. It is a small concentrated target, open also to nergence by land. Another occupation of Europe would nfinitely more devastating and much harder to dislodge. chever side emerged as the nominal victor would "find fruits of victory more poisonous than ever."

ıe civil defense effort which Hart prescribes for Britain fore war starts—is truly gigantic. Enormous deep ters for vast numbers of people and myriads of small ace shelters, placing the key parts of all industries under-nd, millions of "protective shoes, gloves and masks nst radio activity," huge stocks of tents, the piling up nergency rations in great quantity, and the widening of ottlenecks, such as roads out of cities—these steps are minimum required. Otherwise Britain would be starved nocking out her ports in the first days of war.

nce these things are not likely to be done, the inability ritain, and of West Europe, to fight the Soviet Union be-es apparent. Nor does Hart find any Russian lust for her war. He understands the Russian passion for secur-nd "the underlying desire for peace among a people have suffered so much from war." The situation is "too e to be safe," but we can help "by keeping our head and temper." Obviously a book of this character needs to be in its entirety.

ıis is true also of the thoughtful, well-written book by Micheles Dean, *Europe and the United States.* In ve relatively brief chapters Mrs. Dean gives a calm, ful analysis of European problems and of our relation hem. E.R.P., Arms and the North Atlantic Treaty, pean Union and the U.N. are all discussed in an in-ative manner. She also cautions that "if the atomic b is as decisive a weapon as has been contended by some ur military leaders, then Russia is now in a position to k destruction on our Western European allies with no ibility for genuine defense."

No Heroic Way Out

ıese authoritative books all indicate that we are in a new tion in world history, one in which old ideas are no guide, in which old remedies will not work—especially ıncient remedy of a huge bloodletting to relieve tensions. Heretofore, that "solution" has enabled the old men to vent their impatience and irascibility at the expense of the young. War has also served as a means of gratifying the predatory instincts of the Attilas and Hitlers. The result has been chaos and disaster, but not total catastrophe.

Now we have reached the point where the game cannot be played through again, without irremediable slaughter and devastation. Today there are only two major antagonists left. Each is protected by vast land, polar, and water spaces. Each can gravely wound but not conquer the other. Between them they can surely destroy the apparent bone of contention, Western Europe. Therefore, Europe must draw back from every approach to the precipice, whether it be by American rattling of the A-bomb, by German rearmament, or any other propulsion.

Moreover, no realistic set of men in control of the super-governments at Washington and Moscow will knowingly start a war that neither can finish. By general agreement the Russian leaders are cool-headed realists. They may also be proud, stubborn, crafty, and cantankerous, but they are not noted for launching world wars. Our own leaders have demonstrated lately that they want to avoid a third world war and that the measures of defense they advocate are intended to forestall such a conflict rather than to fight it.

It remains to be seen whether huge armaments can be piled up on both sides without somebody launching "a preventive war." There are undoubtedly many powerful individuals in both the United States and the U.S.S.R. who are afflicted with emotional high blood pressure when they think of each other, and who want to "get it all over with" by launching the big bombers. These men may prevail, but it is our task to restrain them by continually insisting that world war is not the solution.

The alternative of a long drawn-out contest with a hated system, fought by every means except the wholesale use of the new instruments of destruction, is deeply distasteful to many Americans. We are notably a patient people. We have never met a situation before that we could not master by quick, resolute action. It is irksome to have to settle down to a state of half-peace, with continuing emotional and economic strain. It is humiliating to face the prospect of ending the Korean war without the "victory" that we have always been accustomed to celebrate. But the alternative is so impossible that we have no real choice but to adjust ourselves to the new world situation and leave the future to evolution and gradual adjustments that do not lead straight to global disaster.

This kind of life may not seem heroic to our armchair strategists, but it offers time for greatly expanded Point Four programs to bring the wealthy, satisfied Americans into a working relationship with a depressed world of peoples who are plainly in a revolutionary mood—and who will be still more revolutionary if another world war is allowed to come.

MARSHALL ANDREWS, *Disaster Through Airpower.* Rinehart & Co., 143 pp., $2.

DAVID J. DALLIN, *The New Soviet Empire.* Yale University Press, 216 pp., $3.75.

VERA MICHELES DEAN, *Europe and the United States.* Alfred Knopf, 349 pp., $3.50.

B. H. LIDDELL HART, *Defence of the West.* Morrow & Co., 335 pp., $4.

REVIEWS

J. MINTON BATTEN, *Contributing Editor*

Berdyaev's Colorful Career

DREAM AND REALITY—AN ESSAY IN AUTOBIOGRAPHY, *by Nicolas Berdyaev. Macmillan Co., 332 pp., $4.50.*

Berdyaev was a son of the Tsarist military artistocracy, descendant of a line of generals. He rebelled, however, against his destiny to the Horse Guards and against all things military. At the age of fourteen he read Kant, Hegel, and Schopenhauer. While he rebelled also against conventional academic life, he decided on a vocation of search for life's meaning and entered the University.

Berdyaev rebelled also against social distinctions, property and marriage, and became a Marxist. The Marxist critique of capitalist society seemed to him wholly justified, and the universalism and historical sweep of Marxist thought made it far more imposing than native Russian radicalism.

In 1898 he was expelled from the University and exiled for two years to Vologda. In this period he also rebelled against Marxist orthodoxy. He used often to argue his new theory of "Idealist Marxism" with Tunacharsky, later to be first Soviet Commissar of Education. Even after he left Marxist circles, however, he remained a revolutionary, temperamentally alien to the bourgeois Liberals.

The positive side of Berdyaev's chronic attitude of rebellion was his insistence on personality, freedom, and creativity. He was always an anarchist, jealous of all pressures to conformity, political, religious or intellectual. He was a "captive of freedom."

From 1904 to 1907 in Petersburg he was intimately associated with the cultural and literary renascence of those years, with such men as Bely, Blok, Ivanov, Rozanov, the Merezhkovskys. His previous associations made him keenly aware of the social irresponsibility of this movement, and he foresaw already that the political destinies of Russia would be determined by men still living in nineteenth-century positivism and nihilism, on Belinsky and Chernishevsky.

Berdyaev was also increasingly attracted to Orthodox Christianity. In 1907 he moved to Moscow and related himself to the movement back to Orthodoxy led by Bulgakov and Florensky. He studied the church fathers, the Slavophil writers, visited the fashionable spiritual directors, discussed religion and philosophy with all sorts of sectarians. Here, again, however, he rebelled against the obscurantism, mere ritualism, and clericalism of the Orthodox revival. During World War I he publicly attacked the Holy Synod for persecution of religious minorities. If the Bolshevik Revolution had not then come, Berdyaev would probably have been exiled to Siberia for life.

When the Revolution came Berdyaev considered it richly deserved. He put the guilt on the old regime—especially the church. He became president of the All Russian Writers' Union and was elected professor of Philosophy at the University of Moscow, where he criticized Marxism. His *Meaning of History* and *Dostoievsky* are based on the lectures of these years. He was twice arrested by the Cheka, on one occasion explaining to the head of the political police for half an hour his objections to communism. For this he was given an escort home again! In 1922, however, he was finally deported and began a quarter century of exile. Thereafte opposed restoration or foreign intervention, insisting Russia must work out her spiritual salvation from withi

In Paris Berdyaev had relations with Catholics and Protestants: Maritain, Marcel, Taberthonnieri, Mo Boegner, and with men like Blum, Gide, Malraux. On eve of the last war he began this autobiography. "Huma terest" is subordinated to ideas throughout, but Berdya career was so colorful that it is significant even to those little concern for his philosophy.—***J. H. Nichols***

Activities of Rufus Jones

RUFUS JONES, MASTER QUAKER, *by David Hins G. P. Putnam Sons, 306 pp., $4.*

Rufus M. Jones filled so large a place in the religious educational life of the half century before his death in J 1948, that biographies of him were to be expected and tainly were sure to be welcomed. Here is a straightforv and informing biography written by one who for fifty y was a friend and follower of Jones.

The book begins with a chapter on "The Man, Rufus Jones," something of a summary of his character as friend appraises it. This is followed by illuminating c ters on "The Origin of the Quaker Movement in Engla "Early Quakers in America," and "Latin American Qu Developments." These chapters are packed with infor tion, most of which in all probability will be entirely ne all but Quaker readers. They register a brief account of courage, fidelity, simplicity of life and graciousness of c

REVIEWERS

FRANCIS R. BAYLEY, retired Methodist minister, Avon Park, Fla.

KENNETH W. COPELAND, pastor of Travis Park Methodist Church, San Antonio, Tex.

EUGENE C. FEW, pastor of West Market Street Methodist Church, Greensboro, N. C.

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HARVEY SEIFERT, associate professor of Christian Ethics, University of Southern California, Los Angeles, Calif.

which have long been identified with the Friends, and also indicate the human character of Quakers who were ore able to escape the centrifugal forces of their own gent opinions and beliefs than have been the other ous bodies from which they differ.

llowing these chapters, another tells the story of the family in South China, the settlement and later the e in Maine from which he came out into the world of ls and cities and large events.

rn in South China on January 25, 1863, his was the od of such a time and place. Looking back on them our generation of school buses and electrified farms, uizzes, and Hopalong Cassidy clubs, we see them as a and place of hardship and privation, but the boy never them to be anything of the kind. Undoubtedly he to them much of the stamina that made possible his years of constant and strenuous activity.

o incidents of his childhood have significance in the of his career. The Jones family was rich in Quaker ters and mystics, and one of them, an aunt, holding the t Rufus in her hands, declared, "This child will one ear the message of the Gospel to distant lands and to les across the sea." Ten years later a visiting minister, afterwards became president of Bryn Mawr College, is hand on the boy's head and "prophesied." What he is not recorded but Rufus Jones, fifty years afterwards, that the prophecy had remained with him as an inspira- and had been fulfilled in every respect.

e book faithfully reports his life's activities, as teacher, r, administrator, the work he accomplished toward the cation of Friends both in faith and order, and as an le of liberal Quaker faith throughout the world. Non- kers will be interested and perhaps astonished to learn when Rufus Jones became editor of the *Friends Review* 393, there were "four well-marked types of Quakerism merica," and that some of the "doctrinal" differences ng friends were acute. The independence of the Friends also resulted, as Jones argued before a Yearly Meeting, an aggregation of fourteen branches of a church which not a church, and that each of its Yearly Meetings, in- ndent of all others, had full power to change both doc- and discipline if it so wished."

fter eighty-five years of busy and productive life and e months of invalidism, on June 16, 1948, he dictated e letters, read proofs of his last book, and finished the aration of an address he thought he was going to deliver v days later, and then, a little tired, fell asleep—and was for God took him.

his biography is welcome, as any book about Rufus s would be, and it is readable, but it has the major de- of not quite acquainting us with its subject. It gives numerable quotations, letters, tributes from friends and wers, but somehow we do not seem to get Rufus Jones. author tells us, for instance, that Allen's *The Continuity he Christian Faith* made a life-long impression on Jones, we have no idea what the impression was. He tells us one summer, in a few weeks, some two hundred visitors ed on Dr. Jones during his vacation. But nothing else, human interest" is reported, such as we should expect. short, what we have in *Rufus Jones, Master Quaker,* he materials of a biography but not the fused and ioned recreation of a figure who is alive before us. We a readable compilation of what has been said in testi- ies and letters and by the author *about* the man, and as reads he feels that Rufus Jones must be just around the ner or on the next page, but Rufus Jones never quite ears.—***Joseph M. M. Gray***

Toward a United Christendom--A Frank Appraisal of Goals and Obstacles

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BY CLARENCE TUCKER CRAIG

RESTATING THE URGENT NEED for a united, powerful Christian Church in our world today, Dr. Craig here examines specific denominational positions which he sees as barriers to Christian unity.

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Christianity Is Christ

THE REDEEMER, *by William R. Cannon. Abingdon-Cokesbury Press, 224 pp., $2.75.*

In one of the most crucial periods of the world's history comes one of the most needed Christian emphases in this book by William R. Cannon. This magnificient work, growing out of the Fondren Lectures delivered by the author at Southern Methodist University in 1948, affirms with an uncompromising freshness that Jesus Christ, and he alone, is Christianity, and that all Christian thought comes finally to rest in his work as Redeemer.

In these pages the reader is brought face to face with the fact that the person, purpose, and passion of our Lord are absolutely inseparable, and that "we cannot disassociate the doer from the deed, nor the action performed from Him who performs it." This comes clear even in the chapter headings that reveal an ascending march to a glorious climax as Jesus Christ is pictured as: "Man," "Prophet," "Judge," "Priest," "Teacher," "Leader," "Ruler of Nature," "Sacrifice," "Life," and "God." No effort is made to present a new theology, but the author shows fully and faithfully the fundamental foundation upon which our faith rests and in which the hope of the world is to be found, namely, that Jesus Christ is our Redeemer!

An earnest effort is made to present this great truth in language that can be understood by the nontheological mind as well as the theological mind. In this Dr. Cannon succeeds. Nonetheless, the reader will quickly discover the author is still the scholar and the book must be read carefully and thoughtfully in order for its message to reach the mind as well as the heart. Here simplicity and scholarship are splendidly interwoven to bring the reader to a fresh and revitalized approach to him "by whose stripes we are healed," and who, on the cross said, "It is finished."

With an unfailing assurance, this book builds firmly on the bedrock truths shown clearly in the virgin birth of Jesus, his miracles, the necessity and nature of the atonement, and the victory of the resurrection. While contrary viewpoints are studied with tolerance and fairness, the pre-eminence of historic Christianity comes again and again to stand squarely on Peter's divine declaration, revealed not by flesh and blood but by the Father who is in heaven: *Thou art the Christ, the Son of the living God.* Cannon makes it clear that "since God took the initiative in the conception of Jesus and the divine nature was present in the Saviour's life from the start, the union of God and man in Him was entirely different from the indwelling of God in us."

The last pages of *The Redeemer* bring the reader in a spiritual crescendo to a glorious climax in the chapter entitled: "God." Here again we face the great Christian conviction that in Jesus Christ God has found us and we have found God. "The fact that Jesus Christ is our Redeemer is what gives us comfort and blessing in the end.

I commend this book as a challenge and inspiration, theologically informative and spiritually invigorating, to seekers after Christian truth and reality everywhere.—***Kenneth W. Copeland***

A Man's Problems

SELF-UNDERSTANDING, *by Seward Hiltner. Charles Scribner's Sons, 224 pp., $2.75.*

In the past man has always been rather reluctant to understand himself. Science had its origin in the study of objects and began with those farthest away—the stars, the sun, and the moon. Jesus of Nazareth accelerated the trend toward self-understanding in Western civilization, and since his advent there has been a limited number of adventurous minds with courage enough to look "within" in order to find the forces that make man what he is.

We live in a complex world that presents problems as well as forces in life that were unknown even a generation ago. A new insight is needed for psychological survival. Today people are aware of their own personal difficulties and need to understand them in order to conquer them. *Self-Understanding,* written from the wide experience of Seward Hiltner, combines both religion and psychology in a penetrating way that will be helpful to many in solving personal problems and in understanding themselves.

The author writes in the Foreword, "If we are to make a beginning at knowing ourselves midway in the twentieth century, we need to merge the insights and aspirations of religion with the insights and technical knowledge of modern psychology." This is his thesis, and he is well qualified to p it. The author has had eighteen experience in relating psycholog religion, as a student of clinical tra a university pastor, a counselor, a guiding light of the former Comm on Religion and Health of the F Council.

Self-Understanding is divided eleven chapters with the foll titles: "The World and Ourse "Grown-Up Growth," "Dated tions," "Seeing Straight," "Emo Tensions," "Knotty Conscience," terprising Freedom," "Seasoned "Taking Issue," "Becoming an A tor," and "Second Helpings." various chapters are illustrated cases and stories that clearly illu what the author wants to say. The not too long and stuffy as often ha with case study illustrations.

It is quite difficult to review in words a book of this nature. This is packed with living and penet material. In addition, Sewart H seems to have found a writing that is more fluid than that of his ous works, which makes this book able and interesting. Aside from c men, physicians, and psychiatrist Christian layman who is lookin help will find this book extremel lightening.—***Carl J. Scherzer***

Discussion

THE ART OF GROUP DISCIPL *by Rudolph M. Wittenberg. A ation Press, 124 pp., $3.*

Anyone who has ever taught a cl school class, counseled a youth g or prepared a sermon will prof reading this book. It was prin written, says the author, for leade young people in camps, settle houses, Sunday schools, and p schools. The list of those to wh will prove valuable can be conside lengthened, to include those n above, or all ministers who face lems of program building or pa who take seriously the opportuni rearing children.

This is true because the subje the book, group discipline, is de in broader terms than mere co The term is used to mean "a proce change that comes about throug groups of which the individual part." In other words, the book tributes valuable suggestions fo most effective use of group experi

urturing wholesome personal
h.

ong the major emphases the fol-
g may be listed. Individual growth
es love, understanding, and ac-
nce. One gives up an antisocial
ce only for something found to
re satisfying. Guiding the inter-
s of the group process is the
fruitful procedure in developing
line. This involves a careful study
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t the group's developing norms
than imposing one's own, and a
ess to let the group deal with its
problems instead of "solving"
by the leader's domination. The
should be discipline through co-
tive action rather than through
ed restrictions.

addition to these and many other
ble suggestions for small group
ship, there are also included
but valuable discussions of the
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le of this is new to students of the
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point of the churchman it is un-
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ve conviction and prophetic em-
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her competent exponents of the
process. Not all the actions of dis-
ought to be blamed upon their
er. The cure is certainly to be
in the reading of more, rather
fewer, books of this sort.—
ey Seifert

Truth of Fiction

THE CHURCHES IN ENGLISH FICTION, *by A. L. Drummond. Edgar Backus, 322 pp., 12/6 ($1.76).*

Most best-seller lists of novels have at least one book about the church and the people who are in it. A few months back *The Cardinal,* a story of the Roman Catholic Church in America, was on a list. At present Pearl Buck's *God's Men* appears on best-seller lists —the story of two men, sons of missionary families in China, the one of the Church of England and the other of a small zealous Protestant sect.

We understand from *The Churches English Fiction* that there has been a continuing interest in novels that tell the story of what is happening in the church. This book is a scholarly study of fiction portraying church life in England, beginning with tense evangelicalism in the early nineteenth century and going on through the austere High Church Movement, leading up to reawakened Roman Catholicism following the Emancipation Act of 1828.

Evangelicals were divided in their opinion about novel reading. John Wesley preferred fact to fiction, as novels of "high life" might deflect his converts from intense concern for their souls. But a change came when the story form could be harnessed to evangelism. Bunyan's tracts and tales were sold from door to door, and Wesley himself abridged a novel in 1766.

The Industrial Revolution introduced the Broad Church novel with its concern for better economic conditions and reflecting a more human theology, e.g., Mrs. Humphrey Ward's *Robert Elmsmere,* which was a landmark in late nineteenth century fiction. Orthodoxy is corrected by Charles Kingsley in *Hypatia* (1853), which glorifies a "muscular Christianity." On the other hand, liberalism becomes secularism and humanism in the novels of George Eliot and Samuel Butler.

Parallels of what happened in England are told by Dr. Drummond concerning Scotland and America. Sir Walter Scott was a Bible lover, but he refused to be "hounded out to kirk." George MacDonald attacks the blight of Calvinism but neglects the judgment of God in his portrayal of boundless benevolence.

In America it was Winston Churchill's *Inside the Cup* (1913) which preached a message of vital Christianity, free from the twofold burden of ecclesiastical tradition and

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the patronage of wealth. Earlier, in 1896, Charles Sheldon wrote the simple story *In His Steps,* which rapidly became a best seller and was translated into twenty languages. Harriet Beecher Stowe and Oliver Wendel Holmes were important fiction writers in the transition from ultra-Puritanism to softened evangelicalism.

The value that the novel renders religion is set forth by Drummond in his Preface: "It elevates character above creed, emphasizes the spirit rather than the letter, and sees theological differences in a more tolerant and kindly light than the divines." It tells the whole truth and nothing but the truth while being fiction, since there is nothing personal to conceal or reveal.

I found the book too discursive and too cut up by brief excerpts. There are too many byways to keep one content that he is going forward on the highway of English literature. leaves Dr. Drummond's book co ing that, while religion is centra man, artists who write fiction ha succeeded well in showing the i of faith upon motive and action sonally I think that A. J. Croni done the best job yet along this l his *Keys of the Kingdom* (19

Paul Hulslander

Guidance on How to Grow Old

THESE HARVEST YEARS, *by Janet Baird. Doubleday & Co., 300 pp., $3.49.*

The subtitle of this book, "A Guide to Abundant Living After 40," describes correctly the purpose of the editor and the eleven contributors. As a guide to full and contented living in the maturing years, it is sensible in suggestion and comprehensive in scope.

Except for the chapter "How to Look as Good as You Feel," written by the editor, all of the others are the results of research by experts in the field of geriatrics and are, therefore, authoritative. The chapter headings indicate the completeness of their coverage. They run the whole gamut of subjects relating to physical, mental, and spiritual well being.

The book assumes that if one is to live to grow old in years, one must begin early to prepare for age. Hence the suggestions as to the proper care of the body, mind, and spirit. A satisfying age will not be a happen-so, the book insists convincingly, but will be the reaping of almost a lifetime of sowing. Intelligent self-discipline is a "must," if one is to enjoy glorious harvest years as maturity advances.

This book should appeal to two groups of people. First, to those who, approaching the age of forty, are beginning to realize that the years are piling up and that it will not be very long before retirement will be sought by them. Sober thinking and wise planning will not only add years to their lives but will also add life to their years.

Second, to those already old as chronological age is counted. Old age need not be a time of discontent, despondency, and debilitating disease. The world these days, to those who have eyes to see, is full of an increasing number of things, and, while the aged may not always be as happy as kings are supposed to be, they can by attitude and character be a blessing to themselves and others.

The encouraging message of the book is set forth in these words: "Each one of us must learn to look at later maturity as it can be, in a modern world, and cease to judge it by values set upon it in a past era. We mus ize that much of the misery of o which surrounds us today is the quence of ignorance or of n both of which may be remedie our attitudes are colored by thi worn dictum. None of us look sq at the potentialities of later life out prejudice. Most of us, if we l it at all, cast sneaking glances as though we had caught ou looking at the new moon over ou shoulder! Apprehension and eve that this can happen to us in its iar role make it impossible to be ble and plan well. Understa based on the knowledge of the which are coming to light with st rapidity, is the only antidote t pessimism. Now there is new for optimism and for pleasurab ticipation, even eagerness."

Ministers will find this book h in counseling those who are faci problems of their maturing ye they take to heart what they c others to do, they themselves w the better prepared for the ine retirement years.—***Francis R. B***

Methodist Worship in England

METHODIST WORSHIP IN RELATION TO FREE CHURCH WORSHIP, *by John Bishop. Epworth Press (London), 164 pp., 8/6 ($1.20).*

This book, written by a London Methodist minister, is one of the very few such books available to the student of Methodist liturgy and worship. Mr. Bishop is one of the officers of the Methodist Sacramental Fellowship, which is an organization in England comparable to the American Order of St. Luke, and this volume is a condensation of a thesis approved by Bristol University for the degree of Master of Arts. But this is no dry thesis; on the contrary, it is brightly written and full of pertinent quotations and observations.

Two chapters form an introduction in which the author discusses the two types of worship, catholic and evangelical, objective and subjective, and the "Historic Evolution of Free Church Worship." These chapters are valuable to an understanding of the liturgical problem in the free churches. Part One consists of five sections on the "Form and Order of Public Worship in the Free Churches," and gives a careful analysis of the underlying philosophy of free church (Protestant) worship.

Especially valuable is the section on "Praise," which opens with the statement, "In the worship of the Free Churches the hymns serve as a l as a response to the Gospel." H the justification of the larger hymns in the English Methodis ship, where often four and five are used in the morning service.

Regarding prayer, Bishop war prayers may be either helps o drances to worship, and caution they should be free in the sens the minister can pray extempore, set prayers, if he wishes. He ca tention to the need for congreg participation, which is accom only when liturgical prayers are "Liturgical prayer is designed so bring before God the thoughts a sires of the whole congregation.

lef danger of a liturgy is formal-
ıe chief danger of free prayer is
iness." The privilege of the free
es is that in their services they
ombine the merits of both liturgi-
l free prayer.

reating the subject of the lessons,
suggests that more than one
should be read; he advises the
a lectionary to insure that the
s used to its fullest extent during
ırse of the year.

section on the "Sacraments" is
ırly attractive; and Bishop's
of "Baptism" is noteworthy for
densation of a great amount of
g. He quotes from the English
list *Book of Offices* the address
congregation: "Dearly beloved,
re of the household of faith,
h the high calling of God in
Jesus, and who are now in
s name to receive this child, will
deavor so to maintain here a fel-
p of worship and service in the
ı that he may grow up in the
dge and love of God, and of His
sus Christ our Lord?" (This ad-
s a revision of the ancient Eng-
ersion and is to be commended
simplicity of style and language.
ıst one example of the many ex-
ies of this book of worship.)

arding Holy Communion, the
is upon more familiar ground,
ntents himself with insisting that
acrament is more than a mere
ial meal. "But the bread and
ıre not merely symbols; if we
ıem in faith, Christ uses them to
His loving Presence to our

op brings some interesting side-
on the question of the frequency
munion. Pointing out that Scotch
terians, in the exaggerated fear
faning the sacrament, felt that
ıld be given only once or twice a
he quotes a Presbyterian writer
eels that the modern method of
communion once a month is a
omise between the Anglican cus-
f having the table always ready
e Presbyterian custom of having
ad twice a year. Bishop suggests
ıe trouble with this is that it is
arly frequent enough to meet in-
al needs and too frequent to
mpressiveness as a church festi-
ıe solution might be to offer the
churchly communions very rare-
t to have frequent services at
the communion is offered to those
eally wish to partake.

icularly rewarding is the treat-
of the English practice regarding
ministration of Holy Communion

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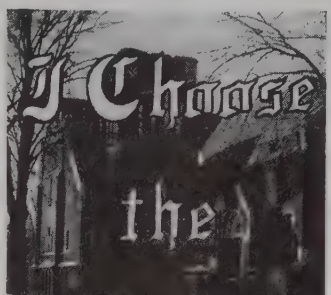

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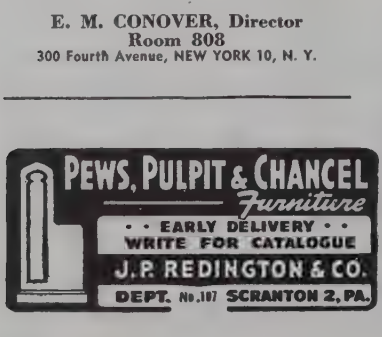

by unordained men. Bishop recounts the story of the beginning of Methodism as a church, after Wesley's death, and tells of the difficulties in providing the sacraments in the face of Wesley's teaching that only ordained men should administer. It was only in 1795 that the conference passed the Plan of Pacification and gave permission for the observance of the Lord's Supper in Methodist chapels. But there came a time when communion was seldom administered, and, because of this, unordained men were finally permitted to offer communion. This was, in part, a reaction against the excesses of a Tractarian Movement in the Church of England. Now, since the Union in 1932, it is expected that the minister of the sacrament shall be ordained, but a circuit that feels that it is being deprived of the sacraments by this rule may apply for permission to have lay communion.—***R. P. Marshall***

THE writer has done the impossible: taken his Master's thesis, approved by Bristol University, and reduced it to language and style so simple that any minister and many nontheologically trained laymen can read it with profit. The book meets a need, for while the revival of interest in the theory and practice of public worship has produced many books by churchmen of all denominations on the art of worship, there is practically nothing that traces the origin and development of Methodist worship.

The study is written from the British point of view and against an English background; points of similarity between British and American Methodist usages are great enough to make it as valuable for us as for our overseas friends.—***Harry Allan Price***

High Calling

LADDER OF LIGHT, *by Harold B. Walker. Fleming H. Revell Co., 192 pp., $2.25.*

From the very beginning to the last word, this appealing book grips and holds the interest of the reader. Crisp, pointed, powerful sentences express pungent thought and vital truth. The author demonstrates convincingly his extraordinary aptitude for facing life realistically and for dealing prophetically with the teachings of Jesus.

Should one have any doubts as to whether the Beatitudes are sufficiently up-to-date to be of blessed ministry to modern individuals and society, he needs only to read the first chapter of this illuminating little volume to his doubts dispelled. Here he will pressed that modern man is really lete, while the Beatitudes of "constitute a creed for new men guide the destiny of our new era.

Mounting upon the first rung ladder, the author reveals his ar cal insight into the down-to-earth ing of the *poor in spirit.* After h introduced the "unsubdued sel "the devil-in-chief of our time," h clares, "The poor in spirit are who have succeeded in getting selves out of God's way."

Then step by step we are guid the ladder's other seven rungs th gradual stages of "self-conquest" progressive experiences of "dedi and commitment." Finally, we sta the topmost rung, daring to face persecutions and severe suffering Christ's sake, and exhibiting courage as becomes those strength comes directly from G whom their love and loyalties ar tuned.

Should one undertake to lift ou climaxing challenge to which *L of Light* summons those who woul as Christians in our day, he hardly go astray if he focused tion heartily upon the sore need f ing daringly for Jesus' sake. Th dictment of a considerable porti religious people who are afraid to a definite position in support of honest convictions of right, is quit turbing because it is so everlas true.

The policy of playing safe a and declaring "I'm not going to g on a limb," will do little to con anybody that a professing Christia much genuine Christianity to pr Dr. Walker flashes a red light should cause all Christians to ta searching inventory of their inne thoughts and attitudes when he "Our monastic mood will yet b doom." On the heels of this sta jolt, he flings before us the green in a clear, ringing call to actuall the risk of going all out for Chris the practice of his ideals in all o lationships. He asserts, "The tru that we Christians belong in the m of explosive situations, wherever are."

In his masterly treatment o Beatitudes, the author does sin honor to the words of Jesus by acc ing them a true guide to heroic *Ladder of Light* is a magnificent pretation and application of the ing of the Beatitudes.—***Eugen Few***

OKS BRIEFLY NOTED

HE FINGER OF GOD, *by S. non McCasland. Macmillan 146 pp., $2.75.*

erious effort to bring modern itry into the service of New ent scholarship. The author uses entific method to deal with the stories of demon possession and ministry to persons thus pos- He looks at demon possession ancient expression for mental ill- One of his conclusions is that r real or imaginary, demons are enced by the "possessed" person. cure . . . depends upon driving non out. The demon is therefore emy of the exorcist or physician. is point has been overlooked by raditional and modern writers."

FATHER, *J. H. Eydeler, ed. ord University Press, 47 pp., cents.*

ommentary on the Lord's Prayer teen bishops of the Episcopal . Foreword by Henry Knox Sher-

CHURCH OF ENGLAND IN E TWENTIETH CENTURY, II, *by Roger Lloyd. Long- s, Green, 322 pp., $4.*

volume covers the period 1919- Canon Lloyd is a church historian, ered an authority on the Middle Because of the short perspective ne completed this work in 1949, s not consider it a formal his- out "a series of pictures of a Church at work. . . ." He includes nere of doctrine, the church and ocial order, housing, morals, an unity.

RSTANDING THE BOOKS THE OLD TESTAMENT, rick H. Carmichael, ed. John x Press, 173 pp., $2.50.*

und and compact guide for lay- a group of Presbyterian writers.

RIAGE AND THE JEWISH ADITION, *Stanley R. Brav, Philosophical Library, 218 $3.75.*

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FRANCOIS DE FENELON: STUDY OF A PERSONALITY, *by Katharine Day Little. Harper & Bros., 273 pp., $3.50.*

This is a sprightly biography of a great churchman and mystic who after two and a half centuries is still an active influence through his writings. One learns from the book much about French society in the seventeenth century, the court of Louis XIV and ecclesiastical politics, Fénelon's spiritual love affair with Madame Guyon, the attempts of those in power to eradicate quietism from the Roman church. Fénelon is presented as the courageous, devout Christian that he was. One could wish for more interpretation of his mysticism and deeper spiritual insights.

THE PSYCHOLOGY OF SARTRE, *by Peter J. R. Dempsey, O. F. M. Cap. Newman Press, 174 pp., $3.*

This book, about the work of one who has been described as the most abused writer of our time, is a thoroughgoing discussion and criticism of Sartrean psychology from the viewpoint of modern Thomism. It is a book which will interest the professional student of psychology, not the lay reader who will be somewhat wearied by the devious attempt to show how M. Sartre acquired his intellectual baggage.

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The Pastor

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monday morning

Half-Closed Doors

BY ELVERA LEE

WE HAD to go to church on each of our four vacation Sundays. A pig-tailed, sun-bronzed little dictator demanded our attendance. Of course, there was a material as well as spiritual reason for her driving determination. A pin for perfect attendance!

Religious educators may say what they will about the old-fashioned award system. It gets results with third-graders. It also has an influence that reaches into the very heart of family living and pulls parents churchward as surely as if they were marionettes on strings, manipulated by children.

At least, that was our experience. Sometimes it meant driving forty miles over washboard roads to the nearest Protestant church—a feat that required early rising and rigorous attention to dress since the rest of the week was loafed away in camp casuals. (Daddy lost time the first Sunday looking for the tie he had forgotten to pack.)

The whole experience of anticipating what the church would be like and whether or not the service would differ from those we were used to, lent a spirit of real adventure to these weekly trips into town.

Almost too much adventure, it turned out. We were thwarted wherever we went. The first Sunday we tried the Methodist church school—just in time, too, since the doors were to be closed the following Sundays until after Labor Day. The Sunday school was just one general assembly without individual classes. Yet it was better than no school at all; at least our daughter Mary Lee could get a slip signed to the effect that she had attended.

There was, however, a complete dearth of small fry, and on the trip back to the lake Mary Lee suggested, "Daddy, let's try another church next Sunday. I want one with a primary department."

The Presbyterian Church had looked promising because there was a number of cars parked in front of it. So the next Sabbath the family ventured there.

The brigade of parked cars falsely announced a large attendance. Actually, there was present only a handful. (It seemed the cars belonged to the Catholic congregation worshiping in the same block.) But the Presbyterians did have a primary class for Mary Lee. A substitute teacher was drafted the last minute to administer to the third-graders, and since there was no kindergarten class for little sister Jeanie (our other daughter), she was graduated into the primary group for the hour.

In the confusion of taking care of Jeanie and identifying herself with the rest of the family in time for the formal church service, Mary Lee forgot to get her teacher's signature. "I'll just *have* to go back to that same Church," she insisted.

But by the next Sunday we were miles away, looking for *another* Sunday school, this time in a popular tourist and college center.

Again, the Methodist school was "shut down" until after Labor Day.

Our last Sunday found us within driving distance of the first town where Mary Lee's unsigned slip could be endorsed. Nothing would do but that we return to the Presbyterian fold. We did. No school. No teacher.

Mary Lee was heartbroken. She just would not get her pin unless she had that signature. She had worked so hard to get to Sunday school, too. Hadn't we all? We finally convinced her that in such an emergency the joint vows of her parents to the effect that she had been in attendance at school on that particular Sunday would be acceptable.

This was Labor Day Sunday; it was a bad time to judge any church and its educational system. The Methodists were shut down like a factory on the Fourth of July. And now the Presbyterians had followed their example. Where should we go next?

At that precise moment of hesitation, both Daddy and Mary Lee recalled a very attractive sign at the city limits welcoming everyone to the Baptist Church.

"Daddy, wasn't that a Baptist Sunday school bus we passed?" Mary Lee encouraged.

"It certainly was, Sister. A bus full of children is sure to mean a live Sunday school!"

We climbed into the family car and followed an ill-directed route to the outskirts of the city. There was the church, all right, a skeleton with just the two-by-fours projecting sky But from the basement came the s of a piano pouring out its very pa in gospel songs.

A visiting layman was pinch-h for the vacationing preacher. He as foreign to the local procedure were. Since his own repertoire br little enthusiasm, he turned to a g youth on the front row to lead the gregation in the choruses they With off-key fervor the lad sw through the "hallelujahs," callin repeated verses until the shouts be heard for blocks away.

We had made three tries to att church school that morning found this. The people were si though, and very much alive, but the religious educational training variety which we take for grant just was not our type of Sunday s —but we did find the doors ope a welcome awaiting us.

Yes, we went to church school o vacation. Mary Lee has her s slips for proof, plus her parents vows. But "going to Sunday sc was not as simple as we expected be. The experience has made us der just why resort churches hav employed the new "magic eye" that automatically open wide to one who approaches them. (Not l ly, of course, but the same tech could be used in planning the ch summer schedule.)

Can it be that there are not e attendance pins being offered cu ly in city churches? Is not the i of eager tourist children cons enough to keep the resort church open wide?

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The Way

JESUS: Blessed are the poor in spirit for theirs . . .

I: But what about me? I want to be poor in spirit too, and who will make me?

JESUS: Blessed are the meek . . .

I: But how am I to become meek?

JESUS: Blessed are the pure in heart . . .

I: But who will cleanse me?

JESUS: Ye are the salt of the earth . . .

I: But I have already lost my savor. I want to be salted.

JESUS: Ye are the light of the world . . .
I: But I must be lit.

JESUS: Thou hypocrite, first cast out the beam out of thine own eye . . .

I: But I cannot see. I am blind. I want someone else to pull out my beam for me.

JESUS: Yes, you do. In fact, you by yourself cannot fulfill these teachings. But I will fulfill them for you and in you. Ask and it shall be given you. Seek and you shall find. Knock and it shall be opened unto you.

—Daniel T. Niles, in *That They May Have Life* (Harper & Bros.)

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